Heaven won by Violence:

OR, A

TREATISE

Upon MAT. II. 12.

Compendiously containing very nigh

The Whole BODY

OF

Practical DIVINITY;

And shewing

VVhat a *Sacred Violence* is, and how it must be used and offered in *Believing*, *Repenting*, and all the Duties of your *High Calling*.

Together with

A New and Living Way of Dying, upon *Heb.* 11. 1. added thereunto.

By *Christopher Jelinger*:

And

Published, with the Dedications thereof, by some Christian Friends.

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BIBLIOTHECA · BODLEIANA

To the Right Worſhipful

ANTHONY REEVE

The Mayor,

And his Brethren

The MAGISTRATES,

And to all the Inhabitants of the populous Town of *TORNES*:

Mercy and Peace from God the Father, and from our Lord & Saviour Jeſus Chriſt.

Have been much ſollicited, & earneſtly written to, to communicate theſe my Labours; becauſe

when I preached them first at your Town, it pleased God of his infinite Mercy, thereby to convert a poor soul then present, and one more elsewhere, *from Darkness to Light, and from the power of Satan to God*; which hath occasioned the coming forth of this Treatise, unto the publick view of the World, by a Friend, whose desire it was to publish the same: For who can tell whether it may not be the *Beneplacit*, and will *of God*, that more souls be thereby won

to God? The ſubject matter thereof, you ſee, is as apt as any, by the good bleſſing of God, to ſubject ſouls to the mighty Power of that VVord which here I hold forth, and preſs, to make you *preſs toward the Mark, for the Price of the High Calling of God in Chriſt Jeſus*, to ſtrive that you may enter into the *narrow Way, which leads to Life*, to offer a *Sacred Violence* to Heaven, to your ſelves, nay, to God himſelf, *bleſſed for ever*, to *take*, to *win*, to *get* that great,

that glorious, that spacious Kingdom of Heaven *by Force*; *forcing* your selves to leave the World, to abandon Sin, to fight against Satan, and to lay hold on eternal Life.

O Sirs, here is work for all your Town, for all this Country, for all *England*, for all your dayes. The Ancient of dayes so diffuse his holy Spirit into your hearts, that you may all become men of another spirit, labouring for Heaven: Heaven is worth the

the ſtriving, the ſtrugling, the pains-taking, which in this Treatiſe is required, that you may be ſaved. Townſmen commonly are more at leiſure to liſten to ſuch a diſcourſe as this is, becauſe they are not under ſuch a preſſure of worldly work, as thoſe are which manſion in the Country; & therefore I hope you wil afford ſome of your ſpare hours, to read that Lecture, which here is read from ſo precious a Scripture; and that you will not put off

theſe

these tenders of my Love, and such a Theam as this is; like that unwise King of *Macedon*, who, when one tendred unto him, a *Treatise* tending to Immortality, said, ὁ σχο ζω, that is, *I am not at leisure.*

I beseech you, Sirs, by the Mercies of God, in the Bowels of Christ Jesus, that you will be serious once, and set your selves in earnest to that great VVork which is here proposed, working out your Salvation with fear & trembling;

bling; for your time runs out apace in the Glaſs of time: and I have this confidence in you all, (2 *Cor.* 2. 3.) that you would not willingly have the ſilver Cords of your lives broken, before your hearts, with ſorrow for ſin, be broken; nor would depart this evil world, before ye depart from ſin, and have left the vanities of the world, and gotten a ſound aſſurance of an other better world; nor yet ceaſe to be retainers to the Sun created, before ye be

be retainers to the Sun of Righteousness; nor take your farewel of the Elements, before you have bid farewel to this present life's Allurements: And therefore why do ye linger? why do ye not break away from Satan by force? why do ye not once begin to have a low and abject esteem of this common way of existence, this retaining to the Elements, and become the Servants of Holiness? why do ye not strive to be the Children of Light,

be-

before ye ceaſe to be maintained by the uſury of light? why do ye not ſet all things apart, to have your part in that holy taking of that great & glorious Kingdom of Heaven by *Violence*? I for my part, when I take a full veiw and circle of my ſelf, do conceive, that without this I am nothing, my life nothing, my performing of duties nothing. Do you conceive ſo too, and then be doing as wel as reading the things in this Book

Uſura Lucis.

Book contained. Nay, my Beloved, do this especially; before ever you take this *Treatise* in hand to peruse it, resolve to be Assaulters, urgers, Pressers, Forcers of your selves, and of Heaven by it: but withal, beg and pray before you read one line, & that upon your bended knees, seriously and ardently, that the great God of Heaven himself, will write these lines in your hearts, which I have written in this Book, *that you may do them.*

O

O that you would hear me in this! For how many Books have been read in vain without this! This, this must make this my labour of love auspicious, your reading prosperous, and your laudable endeavours salutiferous. But I also my self will pray for you.

O my God, bedew therefore these silent lines with thy Benediction, so as that this populous Town of T-- may consider in this her day the things which belong to her peace,

peace, and tend to immortality, as they are tendered to it in this Book for all eternity.

So prayeth

Your moſt
humble Orator
to the Throne of Grace,

Chriſtopher Felinger.

Oratio

ORATIO,
SIVE
POEMA

Authoris [illegible],

Ad Jesum Christum Regem Cœli ac Terræ Potentissimum, Dominum suum Clementissimum.

Magno Nate Deo, Magni Dominator (Olympi,
Verbum subsistens, et Patris ore potens;
Summum Sanctorum, Caput, Illustrissime Re- (gum,
Qui Mundum fulcis Numine perpetuo;

Irrecitabiliter manans de Corde Parentis,

Quo Mundus sumpsit Principe Principium;

Ut Philomela suis attemperat Organa Cannis,

Fitque repercusso dulcior auro melo:

Sic mea Musa cupit te decantare per Orbem

Terrarum totum, Divitiasque tuas:

Non me linq; ergo, Rex Prestantissime Regnam,

Qui præsto es Sanctis, desque Salutis opem:

Sed me sustenta dextræ virtute potenti,

Quæ fulcit Sanctos angelicosque Viros:

Et mihi Dux esto Cortus, Cursumque per auras

Dirigito in Cœlos, Christe beate, Tuos:

Ut, ceu construxit favos apis, omnia linquens

Floribus Instrepitans poplite mella rapit.

Sic

Sic rapere ipſe queam Cœleſtia mella, beatis
Promiſſa in Cœlis, Optime Chriſte, tuis.
Pierides, Chriſto nunc veſtras dicite laudes,
Qui Sermo eſt Magni Progenieſque Dei:
Chriſto, Cujus amor ſuavis mihi Creſcit in horas,
Dicite, ſit ſemper Gratia Magna tibi;
Sit laus excellens, celebris ſit fama per Orbem,
Atque in perpetuum Gloria ſumma tibi.

Aliud

Aliud ejusdem Authoris

POEMA

Ad Lectores Benivolos Eruditosque.

O *Fratres Chari, Cœlestia quærite Regna,*
Angelorum Sedes, Cœlicolumque domos:
Sufficiant Menses, atque irreparabile tempus,
Quod male præterijt, sufficiantque dies:
Tempus quod vestat Vobis, vivatur in altis,
Cum Christo Cœlis, angoliciſque locis:

Mor-

Morbus ubi eſt nullus, nec egeſtas obſita pannis,

Nec Mors Crudelis, nec violenta fames :

Nec ſcelus infandum, aut languens mœnſq; (Senectas,

Aut Mars, aut ardens cædis amore furor :

Nec triſtis Metus, aut nummûm Veſana Cupi- (do,

Nec gelido terram rore pruina tegens :

Sed fons in Medio quem vinum nomine dicunt

Perſpicuus, lenis, dulcibus uber aquis :

O fratres Sancti, huc ſpectent ſitientia Corda,

Atque oculi veſtri, nocte dieque ſimul :

Huc tendant cunctæ vires veſtræ, atque labores

Ut vobis dentur Gaudia magna Poli :

Vi rapitur Cœli Regnum, vi vincimur ipſi,

Vi magnâ ipſe Deus Vincitur Omnipotens :

Prop-

Propterea ingenti vi vim depellite, vestras
Cogentes animas, ne pereant miseræ,
Sed potius penetrare queant in Gaudia Cœli,
Quæ Sanctis tribuet Filius ipse Dei.

Heaven

Heaven won by a Sacred Violence.

MAT. 11. 12.

And from the dayes of John *the Baptist until now, the Kingdom of Heaven suffereth Violence; and the Violent take it by force.*

THe Field which at present I desire to walk in, is this precious Scripture, chosen for the carrying on of the Work of the Lord among you.

The Lord of Life put life into the handling of it, that we may all thrive by it abundantly. So be it.

The Coherence.

In the words foregoing these, we may see what Care, what Diligence, what Means Divine Providence did adhibit and use; to notifie the *Messiah* of the World, to the

World; by Prophets, first, in old time; and then by the Baptist in Christ's time, whose powerful & piercing Ministry, what effects it produced is here by my Text opened, and most clearly evinced.

In a word, these words are a special Commendation, ushered in by a suspensive Conjunction.

And, which connects the words here used, with those which are premised, and adds Light to Light, Lustre to Lustre: for in the words preceding these, the Greatness of the Baptist is generally only asserted, *ver.* 10. In these more especially, and that from the Power and Prevalency of his Min stry, which comes next to be viewed, in the special Commendation it self, compriz:d in the words following, *From the dayes of* John *the Baptist, until now, &c.* Where,

1. *We have Circumstances of Time, and of a Person.*
2. *A Substance to be considered.*

First, *Circumstances of Time; both from which, and to which.*

1. *A Circumstance of Time, from which.*

[*From the Dayes*] not Years; for it was not

not long, nor many years, but ſome few only; and ſo but ſome dayes, as it were, rather than years, during which the Baptiſt preached; this wicked World not being worthy, nor willing of his Miniſtry. Briefly thus.

From the *Beginning* of his preaching. For from that time, there was more labouring for Heaven than ever † before.

† *Some did ſtrive to enter Heaven before too, but not ſo generally, as you may ſee,* Luk. 16. 16.

2. *The Time to which,* [*Until now*]: Not for a little while only, but for ſome continuance; even till that very time wherein theſe words by Chriſt were ſpoken.

Secondly, *A Circumſtance of a Perſon;* of [*John the Baptiſt.*]

1. *Of John,* which ſignifieth Grace; and therefore a name well becoming him that bare it; his Perſon as well as Preaching being ſo full of Grace, all favouring of Chriſt, ſavouring of Heaven.

2. *The Baptiſt*; ſo called becauſe of his * dipping in, and baptizing with * water; water being the element, for which was deſtinated, and about which

* Baptiſta a βάπτειν, *made,* facere & lavare aqua. See *Mark* 7. 4.

was most imployed, this glorious Instrument.

Thirdly, *A Substance, even the Substance, of the said Baptists great Commendation,* which, as you see, is a most rare and singular setting forth of the most powerful effect of his Ministry, in these words, *The Kingdom of Heaven suffereth Violence, &c.* Where we have,

1. *A Passion.*
2. *An Action.*

1. *A Passion; The Kingdom of Heaven suffereth Violence.*

Where we have again,

1. A Patient.
2. The Passion it self, to consider.

1st. A Patient, *The Kingdom of Heaven.*

1. *The Kingdom.* A Kingdom properly is an * ampliated Commonwealth on Earth; but here no such thing is meant, as is earthy, but an heavenly; even a Kingdom, whose King is Verity, whose Law is Equity, whose Life is Felicity, whose Age is Eternity: for so it follows,

* *Langius, in sua Polyanth.*

2 *Of Heaven, or Heavens.*

1. *Heaven,*

1. *Heaven* in the singular, because a Heaven * is meant, which indeed is singular, it being a body all made of Glory, Glory made of Brightness, Brightness streaming from Happiness, Happiness destinated for Holiness; Holiness, I mean, elevated to that heighth of Splendor, which is over all the surface of that huge and shining place, which from every point doth pour forth whole Rivers of purest Light, for the Children of Light.

* *Clem. Alex. Strom.* l. 5 p. 157 *Aug. Conf.* l. 8. c. 1. *Lyra* in *Loc. Muſc.* in *Loc. Rich. Baxter* in *Saints Reſt*, p. 19.

* *Cyril* by Heaven, here understands *Regeneration*; But I do not see how he can make his Exposition hold.

* *Cyril, Alex. Theſ.* l. 2. c. 4.

2. Of the *Heavens*, in the plural, as it is in the † Original; where note, that there are two sorts of Heavens,

† τῶν ὐρανῶν.

1. Visible.
2. Invisible.

First, *Visible*; as,

1. The airy Heaven, where the Fowles flee; which therefore are called, *Mat.* 6.26.

* τὰ πετεινὰ τοῦ οὐρανοῦ. 6. 26. * *The Fowles of Heaven.*

2. The ſtarry Heaven, where the Stars are, *Gen.* 15. 5. a Body which is ſo clothed with ſhining Light, ſo beautified with a Canopy of gayeſt Colours, ſo embоſſed with glorious Jewels, ſo beſpangled with ſparkling Diamonds, the Stars I mean, whoſe Pulchritude is ſo admirable, Altitude ſo unmeaſurable, Magnitude ſo unimagnible; and which is properly called, οὐρανὸς, from ὁράω, I ſee, becauſe it is to be ſeen, and ſo eminently to be ſeen.

Secondly, *Inviſible*, namely, to us now; I mean that higheſt Empyræan Heaven, with all its glorious *Manſions*, and their *Dimenſions*; which alſo may be called *Heavens*, as part of the whole; by a Rule which we have in † Logick, *That which is competent to the Homogeneous whole, is alſo competent to the Homogeneous parts*: So we call the parts of the great Sea, *Seas*; as the *Baltbick* Sea, the *Britiſh* Sea: and ſo every arm of that Sea of Happineſs, every branch of that endleſs Bliſs, every beam of that Luſtre, which is in that

† *Keckerm. in ſuo Syſt. Log.*

Maſs

Maſs of ſhining Light, every Manſion in that heavenly Fathers Houſe, and every part of that infinite Glory, which is over all that Kingdom of Glory, is a Heaven: And ſo Heaven above (here * meant) or the Empyræan Heaven, is a Kingdom of Heavens,

* *Ut ſupra.*

Secondly, *The Paſſion it ſelf*, [*ſuffereth Violence.*]

1. *Suffereth*; Strange! can Heaven ſuffer? I anſwer, Not properly, but as it were,

2. *Violence.* And what is that? It is a motion † proceeding from an exterior agent, tending to that which by its own nature, it hath no aptitude unto: as here, what Aptitude hath any of us naturally, to win Heaven by force?

† *Tho. Aqu. in 5 Met. l. 6.*

II. *An Action*, [*And the Violent take it by force.*] Where we have,

1. Actors.

2. The Action it ſelf to be viewed.

1. *Actors*; [*And the Violent.*] In the † Original, *the Violent* (ſo called in the *Engliſh*) are alſo invaders, endeavourers, urgers, and ſuch as preſs hard; as theſe do, who are bent for

† *βιασαὶ.*

Heaven, preſſing and urging with the ſtrongeſt arguments, and with all their might, and utmoſt endeavours, the God of Heaven.

2. *The Action it ſelf,* [*Take it by force.*]

1. *Take it.*] The word in the * Original properly is ſpoken of wild Beaſts, which take their prey; which here is applyed to Men, who take Heaven as a prey, which they purſue till they have it.

* ἁρπάζουσιν

2. *By Force.*] To take a thing by force properly, and commonly, is take it by wrong. Whence in the † Hebrew, *Force* is called by a name, which alſo ſignifies wrong and injury; and yet here is no wrong done to any, when Heaven is taken by the Saints forcibly, for it is their proper portion by Adoption, that glorious Habitation; and therefore when they ſeize on it by might, they do what they do in it, in their own * right, 1 *Pet.* 1. 3.

† חָמָס חֲמָס

* *Underſtand a right derived from Jeſus Chriſt, who hath a double right to it. Author vit Bern. l.* 1. *cap.* 12.

But I deſire now after all theſe Diviſions,

and

and Subdivisions, to come to some Compositions, or Conclusions. And,

1. Let this be one.

1. Doct. *A powerful right Teaching, and Christ-preaching-Ministry, doth very much advance the winning of Heaven by a sacred Violence.*

2. Then take an other.

Heaven must be taken by an holy Violence,

For the first.

I shall raise and resolve about it these two Queries.

1. *What such a Ministry is?*

2. *Why such a Ministry doth so advance the winning of Heaven by an holy Violence?*

To the first I answer.

It is a Ministry which poureth out it self in torrents of affection, lifts up its voice like a trumpet, comes to the heart in the demonstration of the Spirit; thunders out the Judgements of God against all that is called flesh, and not spirit, strikes at the very root of every tree which brings not forth fruit to God; labours mightily to desponsate souls to Christ, and therefore holds forth none, and nothing so much as Christ.

To the second Query I answer thus, in seven Grounds.

1. Such a Ministry will cry down sin.
2. Will cry up Heaven.
3. Will cry up Zeal.
4. Will take away the Vail which is over all mens faces.
5. Will take away all excuses and vain conceits.
6. Will acquaint men with the absolute necessity of believing.
7. Will inform them of that strictness of living which Christ requireth of all that will enter into Life everlasting.

1. *Ground.* It will cry down Sin, according to that of *Isa.* 58. 1. and *Mat.* 3. 10. as thus; it will tell men, that they which do such things as they do, commit adultery and whoredom, and all manner of uncleanness, and lasciviousness, with greediness; do lie, steal, pour in strong drink, and will be drunk, and glut themselves with excessive eating, live in usury, in the sin of covetousness, of anger, of envy, of pride; without fear, without remorse, without repentance; are worthy of death, worthy of damnation, and shall never inherit

the

the Kingdom of God; according to that dreadful Scripture, *Gal.*5.19,20,21. Thus such a Miniſtry cryeth out againſt all ſorts of Sins and Sinners; who when they hear them cry out ſo, what ſins will they not rather miſs, that eternal Life they may not miſs? And what evils will they not forſake, that Heaven they may take? When a man underſtands, that either he muſt loſe his life, or his leg, or arm, or right hand, or right eye, though his leg be dear to him, his arm dear, his right hand dear, his right eye dear, yet will he loſe any of theſe dear things, or all, rather than life; becauſe his Chyrurgion tells him, that elſe he muſt die: So poor Sinners, when they are told by the Chyrurgions of their ſouls, that either they muſt loſe their beſt beloved Sins, which are as dear to them as their legs, their arms, their right eyes, right hands, or loſe Heaven if they will keep them; they will, with God's bleſſing, do any thing rather than die; forgoe any ſin rather than go to Hell; loſe any profit rather than Heaven; Heaven being infinitely, abſolutely, indiſputably better than both their eyes, both hands, both legs, both arms,

arms; in a word, than all that is near or dear to them in all this worlds circumference.

2. *Ground.* It will cry up Heaven; as the Baptist came crying, and saying, *Repent; the Kingdom of Heaven is at hand*, *Mat.* 3. 2. and as Christ himself came preaching, and saying in my Text, *The Kingdom of Heaven suffers Violence*; and *Rev.* 21. 17. which when poor souls hear, how they will be startled with Gods Blessing; how they will come, as those, *Mat.* 3. 6. confessing their sins, and acknowledging their former oscitances and neglectings of Life and Salvation, and being ready to do any thing to do well hereafter, and to be saved, as those, *Luke* 3:12.

Beloved, if this were a Sea-town, and a Vessel should arrive here from beyond the Seas, and a Cryer should be sent up and down to cry, That if any will buy, & take estates worth thousands, in a goodly Country, for a small matter, yea for nothing upon the matter, he may now be carried over in that Vessel, and buy, and take as much Land as he will, and as cheap as he can desire; O! how would those of your Town, who

who have but little or no eſtates, and are in want, and have but little or no money, with both hands imbrace ſuch an opportunity, & take ſuch a proffer and advantage, and embark themſelves to be gone, and to take ſuch eſtates in ſo goodly a Country, and to inhabit ſuch ſtately Seats? This now is the caſe of poor ſouls, we Miniſters arrive with our Veſſels, I ſhould ſay our Goſpel-preaching, which we carry in earthen-veſſels, at your Towns, at your Pariſhes; at your Temples we turn Cryers, being for that end ſent, *Iſa.* 58. 1. and bid to cry; and cry up and down in your Towns and ſolemn Aſſemblies, *Iſa.* 55. 1. *Ho, if any man will buy cheap, and take Heaven cheap, or an eſtate in Heaven, worth not only thouſands, but whole worlds, and deſires to have a goodly ſeat indeed, let him come with us, and ſaile with us, and go, and take Heaven, and take it freely*; or thus (as I alleadged the words above) *Let him that is athirſt, come; and whoſoever will, let him take the Water of Life freely*: and therefore how may we ſuppoſe that poor needy ſouls, and ſuch as have no money, that is, nothing of their own to ſtand upon, *Iſa.*

55. 1,

55.1,2. and have any desires to be saved, and to be so well seated and provided for, will, by God's blessing, going with our preaching, strive and stir, and use all means possible, to purchase such an estate, and such a stately seat, at so cheap and easie a rate, going with us, and going away from all that they have, and from whatsoever is near and dear to them, to be so near to God.

3. *Ground.* It cries up Zeal; saying, as it is written, *Enter ye at the strait Gate: for wide is the Gate, and broad is the Way that leads to Destruction; and many there be which go in thereat: because strait is the Gate, and narrow is the Way which leads to Life; and few there be that find it,* Mat. 7.13,14. *And, so run, that you may obtain,* 1 Cor. 9.24. and, *be zealous and repent,* Rev. 3.19. which when it is earnestly & powerfully preached and pressed upon a people, and sounds into their ears, so awakeneth their slumbering Consciences, as that they cannot sleep, as they were wont in their Pues, nor be quiet, but must needs stir, and needs look about, and bẽgin (with God's blessing) to take the same course that Saints take, that they

they may take Heaven; it being with them then, as it was with thoſe dead dry bones in *Ezekiel*, for as there, when the Prophet propheſied, *There was a noiſe, and behold a ſhaking, and the bones came together, bone to his bone*, ver. 7. So here, when God's Miniſters propheſie, and preach with power, there uſually will be a noiſe; whereas before all was quiet, one crying one thing, another another, *and behold a ſhaking*; for ſuch Miniſters make Drunkards, and Uſurers, and unclean perſons, and careleſs ones ſhake, in their ſeats; and then bone comes to his bone: my meaning is this, men come together, crying, and ſaying, *What ſhall we do to be ſaved?* as the Jaylor, *Acts* 16. 30. Again, bone comes to his bone, in that thoſe which are out of joynt, and out of order, and out of the Body of Chriſt, come to be reſtored, joyned, jointed, united with God, with Chriſt, with Chriſtians, I mean good Chriſtians, that they may be ſaved: or thus, as when there is a fire in a houſe, ſeen, and cryed by night, men will be ſtartled at it, and rouſed, and raiſed; ſo when the Fire of Zeal is kindled in God's Houſe, and cryed, and ſeen by

by such as were asleep, it being night and dark with them, by reason of the darkness which is in them, they must needs be awakened, excited, troubled; like those in *Acts* 2.37.

4. *Ground.* It will take away the * Vail, which is over all mens faces, in that it will make men see what they never saw, by reason of that blindness and ignorance which was in them, opening their eyes through the Knowledge of our Lord and Saviour Jesus Christ, *Acts* 26. 18. by the plain and light-bringing Manifestation of the everlasting Gospel, preached as it ought to be preached, that all men that hear it, may see clearly what they are, and how it is with them, and especially shewing them the Lord Christ, with these or the like words; *Loe, the faireſt of all men*, Psal:45.2. or, *Behold the Lamb of God, which takes away the sins of the world*, John 1. 29. which when poor sinners hear, and see, O how they are taken with it! O how it works upon their spirits!

* *For all men before they come to Christ, are vailed, as* Rebecca *before she came to* Isaac. *Gen.* 24.65. *and like the Jews. See* 2 *Cor.* 3. 14, 15, 16.

ſpirits! O how they begin to long, to love, to deſire to be with the Father of ſpirits! and how they be raviſht with the Beauties of Chriſt, ſeeing what had not been ſhewen and told them ſo before, and conſidering what they had not heard ſo before; as it is written, *For that which had not been told them, ſhall they ſee; and that which they had not heard, ſhall they conſider*, Iſa. 52. 15.

5. *Ground.* It takes away all excuſes, vain conceits and opinions, which hinder the coming of Chriſt into their hearts; for ſome will ſay, that they cannot yet come to Chriſt, to be ſaved by Chriſt, either by reaſon of buſineſs, or becauſe they are intangled with a wife, I mean Miſtris Pleaſure or Luſt; like thoſe, *Luke* 14. 18, 19, 20.

And beſides theſe, there are many in many places, who have a conceit and opinion, that they are come to Chriſt already, and do beleive in Chriſt when they do not, but are deceived by a miſt, or black † Cloud of confuſed knowledge, and miſtaken grounds; now this is done away in Chriſt, by a Chriſt-Preaching-Miniſtry,

† *Ut oculus qui per nebulam, aut aquam inſpicit, res metitur falſo modo, ſic animus qui per opiniones nubem.* Lipſ. de Conſt. l. 1. cap. 5.

which brings them to, yea, into Christ, 2 *Cor.* 3. 19. For this Ministry tells them, that no such excuses, pretences, lets, will serve to keep them from Jesus Christ; who is better than Ground, better than Cattel, better than all the profits of all the world, and is infinitely to be preferred before Wives, Sons and Daughters; for he can save us, but they cannot, so that he may better say the words of *Elkanah*, than any man breathing, or thing existing, *Am not I better to thee than Ten Sons*, and better than Ten Wives, and better than Ten Livings, nay, better than Ten thousand Worlds, if there were so many. See 1 *Sam.* 1. 8.

Again, saith this Ministry, to take down their high Conceits and good Opinions of their present estates and conditions; You are meerly deceived, as those, 2 *Tim.* 3. 13. for you * take Satans delusions to be Christ, and a temporary or dogmatical faith for saving Faith, having your minds and consciences defi-

* *As the Disciples took Christ to be a Spirit; so they contrariwise take that evil spirit, and his deceits, to be Christ, Mat.* 14. 26.

defiled, and denying God in your deeds, though you be Professors, and because you are to every good work Reprobates, as those who want that true saving Faith, which is so far above your temporary and dogmatical Faith, as Heaven is above the Earth, *Tit.* 1. 15, 16.

Moreover, saith this Ministry, to such as think that they are in the state of Salvation, when they are all the while in the state of Hell and Damnation; *Be not deceived; neither Fornicators, nor Idolaters, nor Adulterers, nor Effeminate, nor Abusers of themselves with mankind, nor Theeves, nor Covetous, nor Drunkards, nor Revilers, nor Extortioners, shall inherit the Kingdom of God,* 1 Cor. 6. 9, 10. *and such are some of you.* And it come to pass, saith this Ministry further (if there be any Wine-bibber in the same place where it is exercised) *When he heareth the words of this Curse, that he blesseth himself, saying, I shall have peace though I walk in the imagination of my heart, to add Drunkenness to Thirst; The Lord will not spare him, but then the Anger of the Lord, and his jealousie shall smoak against that man, and all the Curses that are written in this*

Book shall lie upon him, and the Lord shall blot out his name from under heaven, and the Lord shall separate him unto evil, Deut. 29. 19, 2021.

Now Drunkards, saith this Ministry, and all ye that live, and lie in any of the sins fore-mentioned, Can you say, & say it truly, that such as you are in the state of Life, when God, who is Truth it self, saith you are in the state of Death? will ye say that ye are blessed, when he saith, that ye are accursed? will you harbour a conceit that ye shall be saved, when he tells you, that ye shall be damed? will you entertain an opinion, that Heaven is, and will be yours without contradiction, when the Mouth of the Lord hath spoken it, that that glorious Place and Kingdom, which we call Heaven, will be kept from you to an endless duration? O men befooled and unwise! You go to Heaven! saith this Ministry; if Toads, if Vipers, if Devils may go to Heaven, you may, continuing in your sins, wherein hitherto you lye wallowing, as so many Sowes wallowing in the mire, 2 *Pet.* 2.22. which when it fills the ears of deluded souls, it also fills them with horror,

with

with anguish, with grief, with trouble of mind, and vexation of spirit, and makes them cry out as a woman in travel, desiring to be delivered, and that by Jesus Christ, that they may be saved; and so such a Christ-preaching-Ministry, doth mightily advance the winning of Heaven by a *Sacred Violence*; Understand still, if God's Blessing go with it.

6. *Ground.* It acquaints men with the absolute necessity of believing, I mean of believing savingly; for saith this Ministry, as Christ said once, *Except you eat the Flesh of the Son of Man, and drink his Blood*, namely, spiritually, and by a lively Faith, *ye have no life in you*, John 6. 53. *And he that believeth not* (namely, savingly) *shall be damned*, Mark 16. 16. whatsoever the man be, learned or unlearned, bond or free, rich or poor, young or old, professor or no professor, *for there is no respect of persons with God*; so that if a man, being a professor, should give all his goods to the poor, pray and prostrate himself at and before the Throne of Grace oftimes in a day, peruse those sacred leaves which are in the Book of God, beyond all his neighbours, soar up

by his ſtrong elevations and high contemplations beyond the Moon, & beyond the *Caſſiopeia* it ſelf, into Heaven it ſelf, as he ſuppoſeth, and talk like an Angel; yet if he want true ſaving Faith in Chriſt, he can never live, nor be, nor manſion hereafter with Chriſt, but muſt be without, where Whoremongers, and Sorcerers, and Lyars are, as being unworthy of Life, unworthy of Salvation, *Rev.* 21. 8. which when it drums in peoples ears, they are aſtoniſhed at this Doctrine; as thoſe, *Mat.* 7. 28. and cry out, ſaying, O then, what will be come of us that believe not! O what ſhall our poor ſouls do! O that we had Faith! O that we could believe as theſe, and theſe, in the Son of God! O that God would look upon us, and deliver unto us ſuch a Faith, as he hath to others! *Jude* 2. O that we could obtain like-precious Faith with others! 2 *Pet.* 1. 1. O that God would help our unbelief! *Mark* 9. 24. O that the time were come for us to come to the Faith of God's Elect, which they have in Jeſus! *Tit.* 1. 1. O that by Faith we could eat the Fleſh of the Son of Man, and drink his Blood, that we alſo, as well as others who beleive

in

in Jesus, might be saved! *Joh.* 6. 53. And so such a Christ-preaching Ministry mightily advanceth the winning of Heaven by a *Sacred Violence.*

7. *Ground.* It will inform them of that strictest way of living which Christ requireth of all that will enter into Life everlasting; For, saith this Ministry, as Christ said once, *Except your Righteousness shall exceed the righteousness of the Scribes & Pharisees,* (who yet fasted twice a week, compassed Sea and Land to make a Proselyte, made long prayers, were no Extortioners, no Adulterers, no unrighteous persons, such as Theeves, and Defrauders in bargaining, and Usurers are; nay, as some write of them, lay upon boards, not beds, by night) *ye shall in no case enter into the Kingdom of God:* Mark; *in no case,* if you would give all your substance for it, would seek very much after it, would go so far to enter into it, as that it might be said of you, as Christ said to that young man, *Thou art not far from the Kingdom of God,* Mark 12. 34. so you are not far from the Kingdom of God, yet shall ye in no wise enter, unless ye go farther, unless you go thorow, unless

ye do more than Hypocrites do, and be more holy, more humble, more just, more heavenly, more patient, more devout, more meek, more sober, and more truly pious than they are.

Again, saith this Ministry with St. *James*, *James* 2.10. *Whosoever shall keep the whole Law, and yet offend in one point, is guilty of all.* Observe; *whosoever*, without exception; whether he be a Jew or Christian, Minister or Hearer, a great man or a poor man, how big soever he look, how high soever he esteem and think of himself, nay though he be a man that is well esteemed by all his neighbours in the place where he liveth, for his almes-deeds, for his kind carriage, for his peace-making among them, for his square dealings with every man, and especially for the good order he keeps in his own family, for praying much and often, in and with his family, and apart; for reading, for repeating of Sermons, and for catechizing his Sons, and Servants; yet if he offend in one point, if he omit or neglect any one needful Duty, live but in any one known sin, that one *but* will spoile all, and he will be guilty of all,

and

and so die for it without mercy; As if a man should keep all the Laws of our Land, but kill one man, he dieth for it, if he had a thousand lives, by the Laws of the Land: So strict, saith this Ministry, is the Law of God; which when poor sinners are acquainted with, O what fears! O what doubts! O what stirrings! O what cares it raises and causes in mens and womens hearts! and O what force will not they use? and what pains, besides all them that they have taken, will they not take, that Heaven by *Violence* they may take? Some have made themselves Eunuches for the Kingdom of Heavens sake, *Mat.* 19.12. And so I do verily beleive, that some rather than they will be cut off from their hopes of Heaven, they will after they have heard & imbibed all this into their hearts, and ears, cut off all their members which they have upon earth, *Col.* 3.5. I mean their deareſt sins; as Fornication, Uncleanness, inordinate affectiõ, evil concupiscence and Covetousness, which is Idolatry; and that they will go as far as their legs, I mean the legs of Faith, will carry them, even so far as to the loving of their very enemies, the

giving

giving of their bodies to be burnt, the losing of their estates, their ease, their sinful and sensual delights, and the incurring of the hatred of all their friends, yea, of all the world, rather than go from Christ, and go from Life, and go from the World which is to come.

The *uses* of the point will be these.

1. *Use*, will be one of Information.

Then how desirable must needs such a Ministry be? You do all desire, and covet to have such servants and workmen as do their work so faithfully, so painfully, and so well, as that you may perceive, and see your selves, how much they do advance your estates on Earth: and if so, how much to be desired then is that painful and powerful Ministry, which doth so labour to advance your spiritual estates, and your soules, that they may win Heaven? We read, *John* 5. 4. that *An Angel went down at a certain time, into that Pool, and troubled the waters, and that whosoever then first after the troubling of the water, stepped in, was made whole of what disease soever he had*: and how much longed for the comming down

of

of such an Angel was to the people then, especially to the lame, and to the blind, and to the impotent, and to the withered, *ver.* 3. I leave to you to judge. Now every powerful and Christ-preaching-Minister, is such an Angel: so he comes into the Pulpit; so he troubles the water, making the Word which he preacheth, to be troublesome to obstinate and impenitent sinners; and so he causes it, by God's blessing, to become wholesome to many a poor creature, that is blind, or lame, or impotent, or withered, which then and thereupon can, and will, being made whole and sound, even offer a *Sacred Violence* to Heaven it self, and strive to take it by force; and therefore O how lovely! O how amiable! O how desirable! O how much to be loved and longed for, must needs be a powerful & Christ-preaching-Ministry, and those Gospel-Angels which come to us in the Name of the Lord! O how welcome must they needs be to sin-sick and sin-lame souls, though they trouble them a little first, because they come with healing in their preaching, and cure them at last, and make them to make out for Heaven.

2. *Use,*

2. *Uſe*, is one of Exhortation.

Is it ſo? Then, 1. Encourage ſuch a Miniſtry.

Queſt. *How?*

I *anſwer:*

1. Hear it carefully; as *Mat.* 3.5. they came from all parts to hear the Baptiſt preach, *even from* Jeruſalem, *and from* Judea, *and all the region round about* Jordan: So when ſuch *Johns* teach, let all the people that can, come and hear them, ſtirring up one another, as thoſe in *Iſaiah*, ſaying, *Come ye, and let us go up to the Mountain of the Lord, to the Houſe of the God of* Jacob, *and he will teach us his wayes; for out of* Zion *ſhall go forth the Law, and the Word of the Lord from* Jeruſalem, *Iſa.* 2.3.

2. Follow, and do what ſuch a Miniſtry teacheth; according to that famous Scripture, *Jam* 1.22. *But be ye doers of the Word, and not hearers only, deceiving your own ſelves:* Mark; *deceiving your own ſelves*; ſo that you do but deceive your own ſouls, when you but come and ſit before us, and do none of the things which are taught by us; when you ſay, *What will this babler ſay?* when having heard us preſs the forward-

neſs

neſs of the Saints, ye will not live as Saints; when having been told, how ye muſt force Heaven, ye mind nothing leſs than Heaven; when after ye have drunk in our Sermons tending to Life and Glory, ye will not ſo much as wag one foot, nor ſtir at all, that ye may drink in thoſe ineffable Pleaſures which flow and ſtream from *Jehova*'s Face in the Kingdom of Glory. And beſides, what encouragement do ye give us, as long as ye regard our words no more than fables, after they have been with all ſeriouſneſs and ſadneſs, tenderneſs & trueneſs, earneſtneſs and eagerneſs, powerfulneſs and piercingneſs, faithfulneſs and ſerventneſs, delivered, uttered, and preached by us. O it muſt needs be a deading of our affections, a cooling of our courage, a ſtupifying of our ſpirits, when after all our Goſpel-Reports made by us, we muſt take up that ſad complaint of *Iſaiah* the Prophet, *Who hath believed our Report?* Iſa. 53.1. Wherefore as thoſe Sorcerers which heard *Paul* preach, were ſo affected with, and wrought upon with his preaching, as that they kindled a fire, and burnt their books before all men, not at all regarding

the

the price thereof, which amounted to fifty thousand pieces of Silver, nor the loss which thereby they sustained, because they would rather lose their Books, and lose their Gain, and lose all their Silver, than lose their Souls, and lose Life, and lose Heaven; Heaven being far more valued, more esteemed, more prized of them, than all their books which were burned by them. So do ye now go, and do likewise; ye need not kindle a fire for it, for I have kindled a fire for you already by this my preaching; for, *is not my Word like Fire*, saith God? *Jer.* 23. 29. Do ye only bring, I'l not say your books, but your sins, which I have preached against in this Sermon, and burn them before all men; that is, let the Word which I have taught you now, so burn them up, as that we may see them no more, hear of them no more, be troubled about them and with them no more; as when a thing is burnt, we are troubled with it no more: O Sirs, where are those your books, I should say your sins, which must be burnt? bring them hither, and burn them here before me, in and by this Fire which I have made for you; bring hither your

Usury,

Uſury, your Pride, your Luſts, your Uncleanneſs, your Laſciviouſneſs, your Anger, your envious diſpoſitions, your idle courſes, your Drunkenneſs, your Gurmandizing, your Lazineſs, your Slothfulneſs, your Covetouſneſs, which is Idolatry, and all the evils of your tongues, which, though little, are ſuch unruly members; and let them all be eaten up by this Fire which I have now kindled, crying, and ſaying, *Lord burn up theſe our Corruptions by this Sermon.* O Sirs, do not your hearts already burn, as the Diſciples hearts, when Chriſt opened the Scriptures to them? *Luke* 24. 32. Do ye not feel this Fire? O that God would work now upon your ſouls! O that he would blow this Fire! O that he would cauſe his holy Spirit to blow upon your ſpirits! O that he would by his co-operation, make this Word of his, which I preach, and which is indeed like Fire, effectual to your ſalvation! O that he would make it burn up all your corruptions! and O that you would throw them all into the midſt of this Fire, to be rid of them for ever, O for ever, and would never take them up more! O happy day, that this day would

would then be for, and to your ſouls! O ſouls, ſouls, now ſtir, now ſtruggle, now ſtrive to be ſaved, though it be with the loſs of your deareſt and beſt-beloved ſins; better, a thouſand times better will it be, to ſuffer ſuch a loſs now, than to ſuſtain a far greater, even the loſs of your immortal ſouls hereafter; and infinitely better it is, not to go home with your darling-Luſts, and boſome-Corruptions now, than to go to Hell for your ſins hereafter for ever.

But I muſt haſten to a ſecond Exhortation.

2. *Exhortation.* Eſteem powerful and Chriſt-preaching-Miniſters very highly then, for their works ſake, and love them dearly. We have a notable place for this, 1 *Theſ.* 5. 12. *And we beſeech you, Brethren, to know them which labour among you, and are over you in the Lord, and admoniſh you, and to eſteem them very highly in love for their works ſake.* *Catherina Senenſis*, did ſo prize, ſo eſtimate, and ſo affect ſuch Miniſters, as that ſhe would kiſs their very Veſtigiaes, and the ground whereupon they did go, as they paſſed thorow the ſtreets: I do not ſay that you muſt do ſo too, but only that you

you may do well to afford them the embraces of your love, and the honour of your high esteem, according to the aforementioned Apostolical Speech; which may command the obedience and submission of you all thereunto.

3. *Exhortation.* Let them do nothing else then, or but little else than preach, and do you free them from all worldly cares, and distractions, by a sufficient maintenance afforded unto them, and by taking care for them, that they may take the more care for you, and that without distraction: it is pitty, a thousand pitties, that that Pilot which hath carried many Ships to Sea, and over the Sea safely, securely, successfully, should do any thing else, but carry Ships to and fro, from Port to Port, from Countrey to Country, from Land to Land; so it is great pitty that that Minister, which powerfully and successfully preacheth Christ, and thereby advanceth much the taking of Heaven by a *Sacred Violence*, filling his Sails, I mean his Sermons, with the choicest Matter that he can possibly find out by the reach of his invention, and bringing many souls to

Glory, ſhould do any other thing than preach, and teach, that ſo doing, he may carry many a Veſſel of Mercy, and many a Vaſſal of Sin and Miſery, over thoſe Seas of Duties, which they muſt ſail over to that *Haven* of Happineſs, which is called *Heaven*: Into which God of his infinite Mercy, bring us all. To himſelf alone be all Praiſe and Glory.

The ſecond *Doctrine* followeth.

2. Doct. *Heaven muſt be won by an Holy Violence.*

For the illuſtration whereof, I ſhall propoſe, and reſolve theſe two Problemes.

1. *Prob.* What an *Holy Violence* uſed for Heaven is?

2. Why Heaven muſt be won by an *Holy Violence?*

To the firſt, I anſwer.

That it is a forcing of Nature againſt Nature; a laying hold on God; a preſſing into the Preſence of God for God; it is praying with all our might; grapling with Satan to overthrow all his might; militating with Heaven for Heaven, that we may towre up into Heaven, and win Heaven,

there

there to sing, there to rejoyce, and there to triumph, for our there-enjoyed Felicity to all Eternity; we being taken up, when we have taken it, into that glorious KINGDOM, which surpasseth all the Kingdoms of the world for its Puissance, Grandeur, Magnificence, Splendor and Glory, it being the very Kingdom of Glory.

2. *Prob.* To the second, I answer:

That it must needs be so.

1. *Answer* or *Reason.* Because Heaven lyeth so far away from us, and the King thereof is as a Man of War; *Exod.* 15.3. *The Lord is a Man of War.* Now, were a little Army to march as far as *China*, which is Fifteen times as big as all *France*, and is part of the *East-Indies* (which is a great way off) and whose King never takes the field, as they * write of him, under Five hundred thousand men at his heels, I say, were this little Army to take that great Kingdom, what need would there be of forcing the men of that little Army to make them go! scarce any would go, unless he be pressed, and forced to go: and again, how would those that go, be

* Speed *reports this of him.*

forced to force themſelves, and to force that King, and to force his Kingdom to win it. This is our caſe; Heaven is much like that Kingdom of *China*, for it is a great Kingdom alſo, nay far greater, it lyeth a great way from us; it hath a King which is called *The Lord of Hoſts*, it is wholly at his command, and it cannot be overcome unleſs he be overcome; nor won, unleſs he be won; and we that are to take it, are but a little Army, called a * little, *little Flock*, *Luke* 12. 32. and therefore you may well imagine, what ſtriving, what forcing, what urging, what preſſing, what contending there is required of all us that will be ſaved; and what a *Violence* we muſt offer to Heaven, before we can win Heaven; and how we muſt be forced to go, before we will go to Heaven: O Sirs, do not you find it ſo by your own experience? do ye not ſee how ye muſt conſtrain your ſelves to Duties, and in Duties many times? do not ye take notice of it, how you muſt even frequently, and moſt earneſtly wreſtle with the King of Heaven for Heaven?

* τῷ μικρῷ ποίμνιον.

2. *Anſwer.* By reaſon of the many Enemies

nemies that lye betwixt us and it; as namely,

1. High ſoaring and ſelf-exalting imagination are betwixt us and it, 2 *Cor.* 10.5. which will keep *us low*, unleſs we bring *them low*, and will not ſuffer us to *aſcend*, unleſs we make them to *deſcend*.

2. *Powers and Principalities*, *Epheſ.* 6. 12. Mark: *Powers*; not weak ones, but ſtrong and mighty Adverſaries; again, not petty ones, but Princely ones, and Proud ones, as ſtanding upon their Greatneſs, even *Principalities*; which is more than if the Apoſtle had ſaid, *Princes*; and thoſe muſt be vanquiſhed by ſuch weak, ſilly, ſimple creatures as we are; O the ſtriving then! and O the ſtirring that will be required of us, if Heaven ſhall ever be taken and conquered by us!

3. *Rulers of the Darkneſs of this World*, in *Epheſ.* 6.12. which will abſolutely keep us out of that other World, unleſs we put and keep them down in this World, and will *rule us*, ſo as to mke us loſe Heaven for ever, unleſs we *over-rule* them, and ſo take Heaven by *force*.

4. * *Spiritual wickedneſs in High places.* The Original is, *Wicked Spirits in Heavenlies;* which ſome underſtand of our Heavenlies; that is, in our heavenly Duties of Prayer, of Faſting, of Meditating, and the like; for in and about theſe heavenly Performances, thoſe wicked ſpirits are moſt buſie with us, either to hinder us in them, or from them, or to make us proud upon them; all which Spiritual Wickedneſſes muſt *go down*, if we ſhall *go up*.

* *Epheſ.* 6. 12. πρὸς τὰ πνευματικὰ τῆς πονηρίας ἐν τοῖς ἐπουρανίοις.

The *Uſes* of the Point will be theſe.

Then, 1. *Be informed.*
2. *Be convinced.*
3. *Be ſtartled.*
4. *Be diſwaded.*
5. *Be perſwaded.*

I. *Uſe. Be informed.* And,

1. Of the Power of Religion; for one ſhould think that the hearing of this ſhould quench Religion, and put it down; as one would have thought, that the fire which fell from Heaven, would have been quenched by the water which was in the trenches.

1 *Kings*

1 *Kings* 18. 38. but as that Fire was not put out by all that abundance of water; so Religion will by no means be extinguiſhed, or put out by all that abundance of difficulties, of oppoſitions, of powers, of enemies, † proud and crafty, and traighted with envy and malice, which it meets with, & muſt overcome by *force* to win Heaven; no, no, but it will bear up for all that, and ſtand to it, and even dare to look the proudeſt and the ſtouteſt enemie it hath in the face, to encounter him, and to overpower him; For it is of the ſame reſolution, that famous Captain * *Ferras* was of, alwayes bearing armes againſt the greateſt Emperour of the world: O it is a ſtrong, a ſtout, a mighty thing, this Religion! neither Men, nor Devils, nor Death, nor things preſent, nor things to come can overmatch it.

† *Superbia tumidis invidentia lividis, fallacia callidis à juſtitia penitus alienis.* Auguſt. *de* Civ. Dei. l. 8. c. 22.

* *Parenetical Treatiſe to the Princes of Europe*, pag. 26.

2. Of the ſtrange Wiſdom of God. A Father doth not count it wiſdom to tell

his Daughter, whom he intends to prefer to a rich Man, that he is hardly to be pleased, and very strict, and one that looks narrowly after every thing (and of the troubles of such a marriage) though he hear so much of him, because that would discourage her utterly. So Generals are not wont to tell Novices, and young Souldiers, of the dangers and hazards of War, of the impregnableness of their Enemies Towns, of the heighth of their Walls, which they must scale, of the puissance, multitude, and fierceness of their Enemies, but rather of their weakness, and effeminateness (as* *Alexander* the Great did, when he encouraged his men against the *Persians*) lest they should be disheartned: But the Wisdom of God is wiser than the wisdom of men; for he, because he knows that hardships and difficulties foreshewn, do put men on hazardous, bold, and venturous attempts; therefore tells us beforehand, that it is no easie thing for a man to please God; that he doth most narrowly look after every Souldier of his, & after all his doings; that Heaven cannot otherwise be taken, but only by *Violence*; and that there-

* *Curtius.*

therefore it is one of the hardeſt things in the world for any man to go about it. O Sirs, obſerve then, this great, this ſtrange, this to be admired Wiſdom of our God; who knows full well, that if he ſhould not fore-tell us ſo much, we would be apt to ſay then, when we meet with dangers, with enemies, with difficulties, *Non putaramus*; that is, We did not think ſo; and ſo would baſely and cowardly turn faces about, and run away. It is ſaid of *Laban*, that when *Jacob* expected to have *Rachel* to be given him, to be his wife, and found that it was *Leah*, he told him, *It muſt not be ſo done in our Countrey, to give the younger before the firſt-born*, Gen. 28. 26. So, whereas men look for *Rachel* ſtill, that is, all things fair, God contrarily tells them of *Leah*; that is, of things which are not ſo pleaſing to them, not being ſo fair in their eyes; and ſaith in plain terms, as *Laban* ſaid, It muſt not be ſo done in this Countrey, or in this world; to give men *Rachel* (I ſhould ſay Heaven) before *Leah*; that is, before they have been matcht up firſt to hardſhips, and uſed to things which they like not: *Rachel* is reſerved for the laſt place, and *Leah* for the firſt. O the

infinite

infinite and incomparable Wiſdom of God in all this! for he knows that plain-dealing is beſt: Satan deals with the Sons of men far otherwiſe, for he tells them of nothing, but of all fair firſt; and afterward, when he hath them at an advantage, and thinks that he can make them irrecoverably fall, of all bad, all loſt, and therein he places and centers a great deal of his Serpentine wiſdom: but the moſt wiſe God holds it better, and takes it to be far greater Wiſdom, to tell men of the worſt firſt, and of the beſt next, becauſe that uſually ſpeeds beſt; and therefore let us here take up that rare Admiration and Exclamation of the Apoſtle, of and about the Wiſdom of God; *Rom.* 11.33. *O the Depth of the Riches both of the Wiſdom and Knowledge of God! How unſearchable are his Judgements, and his Wayes paſt finding out!*

3. *Be informed*, that no wonder it is therefore that ſo few are ſaved; as it is aſſerted, *Mat.* 7. 13. *Becauſe ſtrait is the Gate, and narrow is the Way which leads to Life; and few there are that find it.*

Some wonder, that of ſix hundred thouſand men, that went out of *Egypt*, but two

ſhould

ſhould enter into the Land of *Canaan*, *Deut.* 1.36, 38. *Numb.* 14. 38. But a wonder it is rather, that any did enter; for there, they heard were *Anakims*, huge Gyants, Walls reaching as it were to Heaven, Chariots of Iron, *Deut.* 1.28. *Joſh.* 17.16. And ſo it is more to be admired, that any one man is ſaved, and enters Heaven, than that but a few; for between us and it there are Gyants alſo, that is, tall and mighty enemies, ſtronger than we; and men whoſe teeth and necks are like Iron; like thoſe in *Dan.* 2.19. *Iſa.* 48.4. and whoſe browes are of Braſs; *ibidem*; and there are betwixt us and it, Walls, as it were, reaching to Heaven; that is, ſuch difficulties, and ſuch obſtacles, as ſeem to be inſuperable, and ſuch as cannot be overcome by us. When † St. *Chryſoſtome* preached once at *Antioch*, he had theſe dreadful words in his Sermon; *How many do ye think there may be in this our City* (now *Antioch* was an exceeding great and populous City) *which ſhall be ſaved? it will be very offenſive what I ſhall ſay, but yet I will ſpeak it; There may not be among*

† *Chryſoſt. ad pop. Ant. hom.* 40.

among theſe thouſands, one hundred; nay, of them I doubt alſo. And what would he ſay, if he did now live and preach among us?

* So bleſſed *Auſtin*, in one of his Sermons upon the *Pſalms*, makes this ſpeech, *This People which in the midſt of God's People, obtained mercy of what number was it? O how few are they! ſcarce any.* And will God be contented with ſo few, ſay ſome, and deſtroy ſuch a multitude? this they ſay, who promiſe themſelves that which they never heard God ſay. How many be they that ſeem to keep God's Commandments? ſcarce will one, or two, or exceeding few be found; and will God ſave only theſe few? and damn all the reſt? Far be it, ſay they, when he ſhall come and ſee ſuch a multitude before him, and at his left hand; he will ſhew mercy then, and grant his indulgence. Truly this ſame thing did the Serpent once promiſe the firſt man; *Thou ſhalt not die.* Thus that holy Man. And no wonder that both he and we ſay ſo, for as much as you ſee what a *Force* and *Violence* is here required of every man and woman that will be ſaved. But I had al-

* *Auguſtine in Pſal.* 48. p. 528.

moſt

most forgotten here to insert that dreadful Relation which one makes touching this matter, saying, † *Hieronymus Plautus reports of a certain woman, that hearing* Bertoldus, *a powerful man in the Pulpit, inveigh very much against a sin that she knew her self guilty of, fell down dead in the Church; after a while, by the blessing of God upon the Prayers of the Congregation, coming to her self, related unto them what she had seen in this trance, saying thus; Methought I stood before Gods Tribunal, and sixty thousand souls more with me, called together from all the parts of the world to receive their final sentence; and they were all judged and condemned to eternal torments; but only three excepted.* O what a fearful thing was this! I should hardly believe this womans relation, but that I believe Christ, *Mat.* 7. 14. O Sirs, do ye not tremble at this? do ye not fear then what will become of you for the most part? are ye not ready to cry out, saying as they said, *Mat.* 19. 25. *Who then of us will be saved?* But do not marvel at it, that this is so reported, considering what a *Force* and *Violence* there must be offered to Heaven, by every one that will win Heaven. II. *Be-*

† *Considerat. of Eternity*, p. 285.

II. *Be convinced.* Whereof? That if ye take no pains, are not in trouble as other men, *Psal.* 73. 5. do not strive, do not stir as for Life, to enter into Life, but live in ease, live in delights; if you be not acquainted with the Saints most mighty wrestlings with Jesus Christ, both night and day; if their *pressing* and pricking themselves *forward toward the Mark for the Price of the high Calling of God in Christ Jesus, Phil.* 3. 14. be a strange thing to you; if our telling of laying siege (as it were) to Heaven, be a mere Riddle to you; if you do not know what a life it is, which Heaven forcing-Saints live, and what pains they take, what trouble they undergo, what labours they exantlate, and what endeavours they use to win Heaven by Force; then be convinced, I say, that except you wheel about, and betake your selves into an other narrower circle, and live a stricter life, you will never enter into Life. Here let me use this fit Comparison; Were a Traveller, being purposed to travel into a goodly Countrey, told by a skilful Guide, that in the way to it, there are many Mountains which he must go over, raggy Rocks which he must

climb

climbe over, huge Waters which he muſt paſs over, and withal, whole Brakes of Pricking Thornes, and piercing Briars which he muſt make his way over, and inſtead of all this, ſhould find the quite contrary in the way which he takes and chuſes, ſhould meet with no ſuch Mountains, no ſuch Rocks, no ſuch Waters, no ſuch Thornes, ſhould ſee nothing but pleaſant Meadows, fair Gardens, fragrant Roſes, and all plain, would he not ſay, Surely I am out of the way, for this is not the way I was told of, here is no ſuch thing as was declared unto me? Now, my Brethren, ye are purpoſed to go to that goodly Countrey, which is called *Heaven*, or *Heavenly*, *Heb.* 11. 16. are not ye? But do ye know the way, & what a way it is? if not, I will tell ye; It is a way beſtrawn with Thornes, and not with † Roſes; with labours which are like Briars that prick, and not with Lillies which toyl not, *Mat.* 6. 28. a way full of Mountaines; that is, of high and mountainous ſervices;

† *Itaq; ne impoſterum quidem Lipſi roſas cogita Soſamum, aut papaver, ſed ſpinas, ſicas, abſinthium, et acetum. Lipſ. de Conſt.* l. 1. c. 10.

of

of Rocks, that is, of difficulties; of Rivers, of Waters, that is, great tribulations: and therefore if any of you meet with nothing here, but with pleasures, with delights, with ease, with all fair, all plain, all sweet, and with no wormwood, no bitter, no gall, no difficulties, no thornes, and live a lazie life, let him say likewise, Truly I am out of the way which I should go; for this is not the way which was shewn me; sure, sure it is not the way to Heaven; and therefore if I go on thus, I shall never come to Heaven. Thus be convinced.

III. *Nay, be startled and astonished;* as the Disciples, *Mat.* 19.25. when they heard what a hard thing it was for a Rich man to be saved; the Text saith, *They were exceedingly amazed; saying, Who then can be saved?* So be you, because it will go very hard with you, and because you must sweat and toyl, and labour very hard before you can possibly be saved. Beloved, were ye in a deep and desperate Consumption, and to go against a hill as high as *Caucasus*, that highest Mountain of *Asia*; were ye like Pigmies, and yet to fight with a great Dragon; were ye as little Lambs, and yet to

graple

graple with Lyons; were ye, being so little, to take a City kept by a mighty Warrior; were ye told by the way, that ye must in your way, or march, break through an Army of Gyants, who have destroyed thousands and thousands, and that very few have yet escaped them alive, how would ye be startled at it; saying, O how shall we poor silly creatures escape those mighty creatures whom they call Gyants! O we shall never! This is just our case; we here present are, as it were in a deep Consumption, and have but little flesh, I should say, strength about us; as it is written, *Thou hast a little strength, Rev.* 3. 8. and yet must go against the highest hill that is; I mean that holy Hill spoken of, *Psal.* 15. 1. We Pigmies are to wrestle with a Dragon, I mean that old Dragon, the Devil, who of a Serpent is become a Dragon by his long standing, and growing in subtilty, and cunning; for he hath had almost six-thousand years experience, and thereby hath gotten a † world of skill and cunning to hurt us: We Lambs are to graple with Lyons; I mean Satans

† *Cui mille vocendi artes. Hieron. ad Hesod. de vita Eremit.*

Angels, and muſt take Heaven kept by a King, who is ſtiled a man of War, *Exod.* 15. 3. and break by *force* thorow an Army of Gyants; I mean *ſpiritual Wickedneſſes in High Places, Epheſ.* 6.12. who have ſlain millions, and few yet did ever eſcape their hands; and they that freed themſelves from them, and were ſaved, were delivered and ſaved merely by a miracle of mercy: wherefore be out of meaſure aſtoniſhed, eſpecially if you be far from being ſuch *Wreſtlers*, and *Pain-takers*, and *Force-inferring*, and *Violence-uſing-Chriſtians* as ye ought to be, and cry out, ſaying, O then, who of us can be ſaved! who, O who of us that live ſuch an eaſie life can enter into Life! And as for you that take pains, and uſe violence to take Heaven, yet be amazed at this, and ſay, O how hard will it be for us alſo to be ſaved, for of the very Righteous it is written, that even he is ſcarcely ſaved! 1 *Pet.*4. 18. O the Difficulties that we muſt paſs thorow before we can, or ever ſhall paſs into Life, even Life Everlaſting!

IV. *Be diſwaded.*

1. From raſh cenſuring; If a Brother be

be fallen, be foiled, be overtaken in a fault, be not too bitter againſt him, nor too cenſorious; for we walk in a very narrow, narrow way, nay but upon the edge and brink, as it were, of a Hill, or Rock; yea, if we be ſuch as we ought to be, and do as we ought to do, we do not only travel in ſuch a narrow way, but meet with thoſe that will jet us, and go to throw us down; I mean thoſe Powers, *Epheſ.* 6. 12. and therefore even a godly man may be ſoon down, and fall grievouſly; witneſs *David*; ſo that we muſt not be ſo forward as we are apt to be, in †judging. See *Mat.* 7. 1.

† *Non ſic judices proximum, ſed magis excuſa, et dicito apud temetipſum, vehemens fuit nimis tentatio.* Baſil. Serm. 40. *ſuper Cant.* fol. 145.

2. *From fearing.* And, *Firſt*, If ye be Aliens yet from that ſtrictneſs of living, and from that Forcing which here is required, and fearful withal, then ceaſe to be ſo; for fearful ones are not fit for ſuch an imployment, nor indeed can be ſaved, if their fear be ſlaviſh only, and bear ſway; as you may ſee *Rev.* 21. 8. *But the fearful ſhall have their part in the Lake that burns with Fire and*

Brimstone. And therefore as *Gideon* made a Proclamation in his Camp, *Judg.* 7. 3. *Whosoever is fearful and afraid, let him return and depart early from Mount* Gilead; So I proclaim this day, and here in this place, and in these your ears, Whosoever among you is fearful, and yet hopes to vanquish all his enemies, which are many, and mighty, being Rulers and Princes, which as Princes have many souldiers & subjects under them, *Ephes.* 6. 12. even* wicked spirits, and most wicked men, and to win Heaven, let him early and betimes depart from his hopes, unless he will depart from his fears.

* *Improbos spiritus et homines pessimos.* Aretius.

2*dly*, So if you be of the number of true Forcers and Endeavourers to take Heaven by *Violence*, but are pestered with a multitude of fears mixt with your confidences, though not allowed, I shall say unto you as Christ to his Disciples, *Fear not little Flock, for it is your Fathers pleasure to give you the Kingdom*, Luke 12. 32. even that very Kingdom which you are going to take by *Violence*; for *the Violent*, saith Christ in my Text, *take it by Force*. Your fear is that you will

will not be able to hold out; but what saith the Apostle, *Being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ*, Phil. 1.6. And besides, rather than you should fail, or fall away, I say moreover, that God will either end your † dayes before, or your dangers, and then you will be no longer Souldiers in Armour, but Gown-men in long white Robes, *Rev.* 7.9. having Palms in your hands, and Crowns on your heads, as Conquerors; according to that of *Paul*, *I have fought a good fight, and have finished my course, from henceforth is laid up for me the Crown of Righteousness, which the Lord, the righteous Judge shall give me at that day; and not to me only, but to all them that love his appearing*, 2 Tim. 4.7. O Sirs, how should this cast out Fear? It is true, we deserve no such thing, no, no; and our Doings and Wrestlings and Forcings come infinitely short of that height and heat of Zeal which is required of us: but let us comfort our selves with this, that by his Mercy he saves us, and not by works of

† *Aut cito mors veniet, aut victoria læta Horat.*

righteousnes which we have done, *Tit.* 3. 5. For my part, when I take a full view of my self, and consider my wayes, and my great and mighty failings, am forced to say this, That I obtain Heaven and the Bliss thereof, as a felicity which I can neither think to deserve, nor expect as my due; For these two ends of us all, either as rewards, or punishments, are mercifully ordained, and disproportionably disposed unto our actions; the one being so far beyond our deserts, the other so infinitely below our demerits.

V. *Be perswaded* then, if you would win Heaven, to *force*,

1. *Your selves.*
2. *The Kingdom of Heaven it self.*
3. *The King thereof himself.*

I. * *Your selves*, in,

1. *Believing.*
2. *Repenting.*

* *I do not intend by this, to sow the seeds of Pelagianism, as if man had free will and power in himself, and of himself to believe, to repent, &c. but only to put men upon endeavours to be used with God, for God; according to* Phil. 2. 12, 13.

Quoties enim bona agimus, Deus in nobis atque nobis cum ut operemur operatur. *Concil. Arausi. 2. Can. 9.*

3. *All*

3. All the Duties of your high Calling.

First, *Believing*, for there you must begin, because Faith is the mother-Grace, and the mother-Vertue, from which all other do spring; and without which our best actions are all sins, *Rom.* 14. 23. When * *Toxaris* saw his Countrey-man *Anacharsis* in *Athens*, he said to him, *I will at once shew thee all the wonders of Greece*, Viso Solone vidisti omnia; that is, *In seeing* Solon, *thou seest all, even* Athens *it self, and all the Glory of Greece.* Semblably, whereunto I may say to you, That if you have Faith in Christ, you have more than all the Wonders of *Greece*, even all the wonderful Gifts of Grace. Grace your souls therefore, O dear Christians, with this rare and needful Gift; and begin here, striving and labouring mightily to believe in Jesus, that you may be saved by the Faith of Jesus: O cry for this great Grace, as Children cry for Milk, because they live by it; cry and say, Lord help us to believe: And then strive more particularly to believe verily, and forcibly; that is, whether the flesh will

* *Lucianus in Scytha.*

give way to it, or no, that Christ will † marry you to himself, and thereby save your souls; for that is one of the principal acts of Faith, to believe this, in that we are said to be married to God in Faith, *Hos.* 2. 30. and by it, come to be one with God, and God in Christ with us, that we may be saved; even as two married persons, by marriage come to be one: See *John* 20. 21. where this Oneness, or Unity, and Believing, are so conjoyned.

† *I use this expression the rather alluding to our Marriages, because God himself useth it to set forth believing, and because it is most taking.*

But here I must resolve a great Question.

Quest. *Suppose we should be perswaded by you to force our selves thus to believe, will Christ have us if we will have him?*

Sol. O yes, for you have his Promise for it, which brings me to the principal thing that * begets Faith, and without which we cannot * expect any true

* *To expect Faith without a Promise, is as if we should expect a crop of Corn without seed: For the Promise is an immortal Seed, whereby the Spirit begets Faith. The Author of the* Poor doubting Christian drawn to Christ.

Faith;

Faith, even the Word of Promiſe.

Queſt. *Where is that Promiſe?*

Anſw. In the Prophet, *Hoſ.* 2.9. *And I will betroth thee unto me for ever:* And *ver.* 20. *I will even betroth thee unto me in* † *Faithfulneſs.* Do ye hear this, O poor ſouls? In the Uſes premiſed, I ſuppoſe ye were ſtartled, and troubled not a little; for, for that end they were fitted, that thereby you might be * prepared for this, which puts you upon believing: But now be comforted, and now be perſwaded, that Chriſt will have you, if you through the Riches of his Grace will have him: O Sirs, you may believe him, that what he promiſes he will do, *for it is impoſſible for God to lie, Heb.* 6. 18. Now here, you here and ſee his Promiſes; here it lyeth in this Book; here I ſhew it to you, ſhewing you the Book, the Chapter, the Verſe wherein it lyeth, and ſhineth and ſparkles above the bright-

† *Underſtand the Grace of Faith beſtowed upon us. Jun. Tremel. in loc.*

* *For none can prove or ſhew preſident, that Faith was wrought in an inſtant at firſt, without any preparation going before.* Rogers *of* Dedham, *in his Doctrine of Faith.* p. 63.

brightneſs of any Ruby or Diamond. O believe, believe only; for why ſhould ye not? If a woman have a mans promiſe that he will marry her, ſhe believes him becauſe of his promiſe; and will ye not believe God, having his Promiſe? Man may lie, and often doth lie; but God cannot, therefore give credit to his Word, and be married to him in Faith, and ſo make an end once of that great match which hath been ſo long hanging betwixt Chriſt and you. O cry to him, and ſay, Lord, I ſee thou wilt needs have me, and therefore I will have thee, and no other, for my dear and everlaſting Husband; O come Lord Jeſus, and marry me this day in Faith and for ever; O for ever, for ſo thou haſt promiſed me.

Here give me leave to give you a Caveat about the Lord's Promiſe. The Promiſe is like a Staff; and you know the back-ſide of a mans hand cannot take a Staff, but let him turn the palm of his hand to the Staff, he may take it; ſo turn the right-ſide of your ſouls to the Lord's Promiſe, forcing them to believe, as *Abraham*, againſt hope, *Rom.* 4. 18. that is, though you have but little, or no hope, when you look upon your

your ſelves, and upon your great unworthineſs, yet in hope, when you look upon God's unparalellable Goodneſs, and his, by you, undeſerved Kindneſs, and you may take it; but we turn the back-ſide of our hearts to the Promiſe, when the heart ſaith, O my ſtubbornneſs! and O my unworthineſs! this is the wrong-ſide of the heart; and this will never let you take Chriſt, but rather be a let to you, which will ever hinder you from marrying Chriſt, and from believing in Chriſt; therefore beware of it. But I deſire to uſe one artifice more, to draw you unto Chriſt, ſo as that this very time, you may by God's Bleſſing come to believe in Chriſt. I'll deal with you, as they dealt with *Rebecka*, when *Eleazar* was come to her to have her married unto his maſters Son, they called for the Damſel, and asked her; *Wilt thou go with this man, Gen.* 24. 58. So will I call to you now, being come for you to marry you to my Maſters Son, even to Chriſt, that heavenly *Iſaac*, will you go with me? will you follow me? Will you come after me to my Maſters Son, Chriſt? I mean the Son of God; Formerly I did but perſwade you, but now I come

nearer

nearer home to your hearts and boſomes, and ask you what you will do, expecting an anſwer: anſwer therefore, O ye men of *T*---and all you that hear me; and anſwer every one of you in his heart, what ye intend to do; loe, I give you time, what ſay ye? will ye go, or not? believe, or not believe? be married to Chriſt, or not be married? if you have a mind to it indeed by an overruling hand, and Power of God upon you, though fleſh and blood be utterly againſt it, and ſay nay to it, yet do you ſay as *Rebeccka*, now after all this, every one of you, *I will go, I will go.* ver. 58. come what will come, though all my friends be againſt it; though my unbelief do gain-ſay it; though my ſluggiſh fleſh do diſwade me from it; and though ſin and devils do as much as they can oppoſe me in it, O ſweet Jeſus, loe I come, though it be long firſt, yet now at laſt I come to take thee for my moſt dear and only Saviour, Lord and Husband; O take me ſweet Saviour, and let me be thine, and be thou mine; as it is written, *My Beloved is mine, and I am his*; yea, and *feed* me *among the Lillies*; that is, with thy *Lillies*; or celeſtial Conſolations, which for their cooling

cooling & refreshing, are like Lillies, *Cant.* 2. 16. O souls, souls, is this your mind? your purpose, your resolution this day? if it be, then say all of you *Amen* to it, in your hearts, I intreat you, and bespeak you about it once more. O my God, if this people have such an heart given them this day, then blessed be thy holy name for it, now and for ever; if not, give them such a heart now, before I leave them, that by believing and loving, they may be in thee, and thou in them, I humbly and heartily obsecrate and beseech thee.

II. *Repenting*; that is, sorrowing for sin, and confessing, and forsaking of sin: which parts of true and sound repentance in this place, I chiefly aim at, the one making us lower then we were, the other *better*, both are *bitter*; but better it is for all to tast of their bitterness now, than to suffer for the want of them hereafter.

1. Force your selves therefore to mourn, to grieve for your great and grievous sins now in this world; according to that in *Joel* 2. 12, 13. that ye may not suffer for them in the world to come: nay, come, let us all weep and lament together, as we have all sinned

sinned together, that God may comfort us at that day, and wipe away our tears from our eyes; as it is written, *Blessed are they that mourn, for they shall be comforted*, Mat. 5. 4. *and God shall wipe away all tears from their eyes*, Rev. 7. 17. Now, our tears may do us good, being shed for sin; but if we forbear weeping till we come to the place of weeping, *Mat.* 24. 51. what will that weeping then avail us? O nothing, nothing. When that great sinner, *Mary Magdalen*, wept, it was here, and it was for her great offences; and that made her so famous as she is, *Luke* 7. 38, 50. O let her fame inflame us therefore, that we may weep so likewise, and that our end may be like hers, though she was a sinner, *Luke* 7. 37. When * St. *Basil* asked *Ephraem*, why he refused to be a Preacher, he said, *Because he was a sinner*; unto whom St. *Basil* replied, *I would to God I were such a sinner*: And so well were it for we, if we were such sinners as she, and others were, who so wept, and so repented.

* *Amphilochius, apud Vossium de vita Ephr.* p. 36.

Again, Now force your selves to *leave* what

what formerly ye did *love*, your sins I mean, which were as dear to you as your lives: and to confess them, according to these noted Scriptures, *Jer.* 3. 12. *Only acknowledge thine Iniquities:* and *Isa.* 1. 16. *Cease to do evil.* I joyn both Confessing and Leaving together: for so doth God himself, *Prov.* 28. 13. and therefore do not you put them assunder, but confess and forsake. Among Men, he that confesseth, dyeth; but here, and before God, he that confesseth, liveth. So he that forsaketh; *Prov.* 28. 13. *He that covers his sins, shall not prosper; but he that confesseth and forsaketh them, shall have mercy.*

Now, when I say confess, I desire to be understood thus; confess with ‡ Deprecations, added to your Confessions as a Corollary; like *Daniel*, who so confessed, *Dan.* 9. 4, 19. As thus, Go and spread a Catalogue of all your main and known sins (having one in readiness before the Lord) and say, thus and thus we have done. Here descend to Particulars; and when you have so done, cry and say with *Daniel*, *O Lord hear, O God*

‡ *A Corollarie for Deprecations to be added to our Confessions.*

God forgive. And it shall come to pass, that if you *shall so confess your Iniquities, and the Iniquities of your fore-fathers, and your uncircumcised hearts shall be humbled, that the Lord will remember his Covenant made with, and Promise made to his People, that he will forgive their Iniquity, and remember their Sin no more, Lev.* 26.40. *Jer.* 31.31,34. 1 *John* 1.9. Your fleshly hearts will be drawing back, as being very unwilling to confess so, even so much, and all that they know, for that is tedious to them; but do ye make them stand to it, and to hold out to the end of this great and mighty Work, and so labour to take Heaven by *Force*: And when that is done according to your minds, then forsake what you have confessed; according to that fore-alleadged passage, in *Pro.* 28.13. and do even with much indignation, and detestation, cast off the works of darkness, and walk for the future honestly, as in the day; *not in Ryotting and Drunkenness, not in Chambering and Wantonness, not in Strife and Envying; for it is high time to awake out of sleep; the night is far spent, the day is at hand; according to that of the Apostle,* Rom.13. 11,12. O precious!

cious ! O bleſſed ! O wonder-working Scripture ! for this Scripture it was which ſo much advanced bleſſed * *Auſtin*'s to-be-admired Converſion; when in his Hoaſt's Garden, he heard a Voice, ſaying, *Turn and read*; and he had turned to that place, and read it, and wept, and cryed, and was fallen all along under a Fig-tree, and had ſaid, *Why not now Lord? why not now?* O my Brethren, as he did then being moved by that Voice, ſo do you, turn to this Scripture; read it; and having read it deliberately, either in a Garden, or in your Cloſets, and Chambers, fall all along upon your faces (I have done ſo my ſelf in the like caſe, and in the beginning of my Converſion) and cry, and weep, and ſay, How long, Lord? how long? Why not now? why not now? O let this be the laſt day of our ſhame: O now let us be converted, now changed, now metamorphoſed, now altered: Here be extraordinarily earneſt; for the Converſion of a Sinner is a greater work than that of the Creation,

* Aug. *Confeſ.* l. 8. c. 1, 2, 3, &c.

tion, as * *Divines* affirm, and no less than a miracle, even a stranger miracle than it was in the beginning to make the World; for there was nothing to hinder God in creating the great World; but in renewing this our little World, besides our own natural corruption, all things on earth, all Devils in Hell, are ready to withstand him. Therefore cry again, and say with *Ephraim*, every one of you, *Lord turn me, and I shall be turned, Jer.* 31. 18. And if your sluggish hearts would have you to make an end before you have your errands end, and would be gone, force them to stay, and make them to make an end; that is, do not give over crying, and praying for your Conversion, till you be converted; nor let your hearts depart from the place, till you can and do depart from sin, and so cast off sin, which else will cast off you; and put off the works of darkness, which else will throw you into utter darkness, *where there is weeping and gnashing of teeth* for evermore. O Sirs, I have put you upon a hard task, but

* Augusst. *apud vegam in Jer.* 31. 18.

Force

† Force will go far with it; and therefore *force* your ſelves to it. O my God, work upon this Peoples hearts, and take them into thine own hand, like a Potters veſſel, and break them in pieces; and when thou haſt ſo done, new-make them, and new-create them, effigiating them after thy own Likeneſs, and *turning them from Darkneſs to Light, and from the Power of Satan unto God*, I humbly intreat thee, *Acts* 26. 18.

† *For it is like neceſſity, which πάντων κρατεῖ; as Thales.*

III. *All the Duties or Diſcharges of your High Calling.*

1. In *Reſolving.* *Reſolution is a mighty thing, and puts us upon action, and brings mighty things to paſs; and without it, little or nothing will be done. Beloved, What is the reaſon why ſo many men do not travel ſo far as others do, nor go to wars as thouſands do? is it not becauſe they are not reſolved as others are? So that ſo many thouſands do not travel to Heaven, nor will war

* *Of this Reſolution depends all our whole Service of God.* Edm. Bunny, p. 1.

for Heaven, it is becauſe they are not yet *reſolved*: For he that never reſolves himſelf to do well, and to leave the dangerous ſtate of ſin, wherein he liveth, is far off from doing the ſame: but he that ſometimes *reſolves* to do it, although by frailty he performeth it not at that time, yet is that Reſolution much accepted with God, and his mind the readier to return to the like Reſolution, again to put it manfully in execution. Wherefore as the Lord by the Prophet *Hoſea*, bids *Iſrael* to ſay, *We will not ride upon Horſes, nor will we ſay any more to the work of our hands, Ye are our gods*, Hoſ. 2. 3. As if they ſhould ſay, we will never more be ſo ſwift, and haſty, as to ruſh into ſin, like a Horſe into the battle, nor will we have any more to do with Idols. So do I bid you to ſay, and to *reſolve* now, here before the Lord, after all your former endeavours uſed, and forementioned in the preceding Uſes and Directions, We will never more, by the Grace of God, be ſo wild, ſo fierce, ſo haſty, ſo eager in the purſuit of ſin and luſt as we have been, nor will we have any more to do with thoſe ſenſual delights, thoſe filthy & laſcivious courſes, thoſe unlawful ſports,

thoſe

those inordinate passions of anger and revenge, those vile thoughts, those vain and unclean communications, those covetous desires and practices, those bloody Oaths, those impure touches, those wanton gestures, those monstruous fashions; those scarlet and crimson abominations, which were our Idols hitherto, and to whom we said upon the matter, *Ye are our Gods.* I add: neither will we walk one day or hour longer in that broad way; which is, as it were, between the two posts of delight and ease, and leads to destruction. I spake but now of two posts; for so some † Expositors and Translators render and expound that place in *Mat.* 7. 14. *Enter ye at the strait Gate; for wide is the Gate, and broad is the Way which leads to destruction, and many go in thereat;* or * *per medium ejus*, thorow the midst thereof; that is, say they, thorow that space which is betwixt two posts: In which sence the Hebrew word wch the *Syriack* Translation here answers, is * read

† *Jun. Tremel.*

* *In Syr. Translation.*

* *Ita apprimitur a Rab. Davide Kimchi. Hebraorum doctissimo.*

Zach 4.12. Again, *Reſolve*, and ſay here in the preſence of God, and of his holy Angels, every one of you, as *Joſhua* once, *As for me, and my houſe, we will ſerve the Lord*, Joſh. 24.16. Or thus; Let all this People ſay in their hearts, as God's People once with their lips; *We alſo will ſerve the Lord, for he is our God*, Joſh. 24.18. *Nay, but we will ſerve the Lord*, Joſh. 24.21. As if they ſhould ſay, Nay, we will ſtand to it. O my Brethren, ſuch Promiſes and Reſolutions will put a mighty tye upon your conſciences; for when a man makes a promiſe, he is bound, and his promiſe becomes a debt, which muſt be paid. So that though in my former direction, I perſwaded you to leave Sin; yet now again I fall upon Sin, but in an other manner, ſhewing how by the help of Reſolution, you may be rid of it: and the ſame deſign I have for that, which I ſhall ſpeak hereafter, concerning all thoſe Duties which I ſhall preſs upon your Conſciences, to tye you thereunto by ſuch a Promiſe and Reſolution as here I perſwade you to. The Lord direct ye, and the Lord aſſiſt you in the making of it, that ye may not only make it, but alſo keep it. *Amen*. So be it.

2. *In*

2. *In Reſiſting.* For though you do cry againſt Sin, and cry to be converted, and reſolve againſt ſin, never to commit it more, yet will it, like an † improbous, and impudent Flie, return again; and therefore muſt be ſtill reſiſted; as well as Satan, 1 *Pet.* 5. 9. O dear Chriſtians, do not you find by experience, how ſince you took that great work of Reſolution in hand, which I formerly ſpake of, and ſince you began to take Heaven by Violence, you met with open war, as it were, within your ſelves, Sin warring againſt you in your members: as *Paul* alſo found it in himſelf, *Rom.* 7. 25. and as moſt of the † Ancient Worthies can and do ſpeak of it in their Books? and the reaſon of it is this; for that the Devil poſſeſſing quietly your ſouls before, lay ſtill, and ſought only means to content the ſame, by putting in new and new delights, and pleaſures of the fleſh; but when he ſeeth that ye offer to go from him, he be-

† *Improbitas Muſcæ.*

† *Cypr.* l. 1. c. 1. *Aug.* l. 1. *doctr. Chr.* c. 23. *Greg. Moſ.* 4. c. 23. *Cyril* l. *de orat. Orig. hom.* 30. *in Exo. Hilar. in Pſa.* 118. *Bern. in Pſal.* 90.

gins ſtrait to rage, and to ſtir up your ſelves againſt your ſelves, and to move ſedition within your ſelves. This in figure was ſhewn by the Example of *Laban*, *Gen.* 31. who never ſo perſecuted his Son-in-Law *Jacob*, untill he would depart from him. And therefore I muſt needs put you upon reſiſting. O Sirs, as the Apoſtle ſaid once to the *Hebrews*, *Heb.*12.4. *Ye have not yet reſiſted unto blood, ſtriving againſt ſin*; ſo may I ſay to moſt of you, with a little alteration; Ye have not yet reſiſted to the utmoſt, and as ye ought, ſtriving againſt ſin; and therefore I may well ſtir ye up as I do, even moſt earneſtly, to *reſiſting*; ſaying, O *ſtrive*, O *ſtir* as for Life againſt Sin; I mean againſt Pride, and againſt Luſt, and againſt Paſſion, and againſt Worldlineſs; for all theſe ſins will trouble you again, and again, and again; and therefore you muſt reſiſt them again, and again. If you ask me, *How?* I anſwer as the Apoſtle, *in the Faith*, 1 *Pet.* 5.9. Believing verily, that God for Chriſt's ſake will ſubdue them in you, and for you: for ye have a precious Promiſe for it, *Rom.* 6.14. *Sin ſhall not have dominion over you.*

3. *In Reading.* *Search the Scriptures*, ſaith Chriſt, *John* 5.39. and that requireth labour;

labour: for so much the Original emphatically doth imply [ἐπιβιάζεται;] and that our sluggish flesh doth not like: and therefore Reading & Searching is so much neglected by us: for where be the men that will not only read, but search the Scriptures dayly? *Acts* 17.11. It is well if we read dayly; many will not do that.

Again, where be the Christians that will read the Scriptures in their journies; as the *Enuch*, *Acts* 8. (who was but a Jew) in his Chariot? it is well if we read them at home: And therefore I must needs stir you up as much as I am able, to this most excellent Duty, perswading you all, that after you have set up your Resolution for Heaven, and Eternal Life, you will also reade as for Life; for *therein is to be had Eternal Life*, *John* 5.39. If the flesh draw back, do ye prick it forward; if it will not follow you, do ye follow it; if your eyes be heavy, and will not look into God's Book as you would have them, force them, and by that make them lively by compulsion, to reade and to peruse the Book of Life, and of Salvation. O this kind of *Reading* and *Searching*, and *Forcing!* How will it

enoble

* *Like the men of Berea, who so became Noble, Acts 17.11.*

* *enoble* then your blood, and *enable* your minds to mind heavenly things? for such are the things comprized in this Book, called *the great things of the Law*, *Hos.* 8. 12. Put your selves to it therefore, and *force* your minds to this most noble exercise which will so enoble your souls.

4. *In Relieving.* And Relieving,

1. *The Bodies.*
2. *The Souls.*

} of others.

First, *Their Bodies*, with Food and Rayment, and such other necessaries as they do want; according to that noted Scripture, *Heb.* 13. 16. *But to do good, and to communicate, forget not; for with such Sacrifices God is well pleased:* And that of our Saviour; *Sell that ye have, and give Alms; provide your selves bags which wax not old, a Treasure in the Heavens which faileth not, where no Thief approacheth, neither Moth corrupteth, Luke* 12. 33. Where note, that in the † Original, there is a word for

† ἐλεήμοσυνη, *a nomine* ἐλεήμων *quod ab altero nomine* ἔχιὸς *misericordia derivatur.*

•Almes,

Almes, which (by a Metonymie) declares the Benefactors and Almes-givers merciful Disposition shewn by his Donation, and that he gives his Almes as he ought; who by his giving, ostends and sheweth that he is affected with the misery of the *Relieved:* and therefore how few give Almes, and *relieve* the Needy as they ought.

Again, Note here, that the *Chaldeans* and *Syrians*, and *Hebrews*, call Almes, *Righteousnes*. Which * name is also retained in the Greek Testament, 2 *Cor.* 9.9. as it is written, *He hath dispersed abroad; he hath given to the poor; his Righteousnes remains for ever*; to shew, that Almes-giving is a piece of Justice; and that he who gives Almes, is to observe the Rules of Justice; and to distribute to every one according to his need: as it is written, *Acts* 4.35. *And Distribution was made to every man according as he had Need.* And who do so? not one of an hundred. A little will serve with many, for many. Few will do as † *Luther*; who when a poor Student came to his door begging an Almes, and his Wife pleaded Penury,

* ἡ δικαιοσύνη.

† *Clerk in his Life*, p. 251.

Penury, gave him a Silver Bowl: and as * *Bernard Gilpin*, who when he saw naked People, would pull of his Cloaths, and cloth them. Ministers had need therefore to call upon men frequently, Give Almes, gives Almes; and give to every man as he hath need. And you had need to call upon your own souls for it; for O, how backward are they! and how unwilling to be drawn to it! With many, every penny of money which they give, when pressed to it, is as a drop of their blood, and they are as loath to spare the one, as the other. But I pray you consider this, you that are so backward to this.

* Idem *in his Life*, pag. 760.

That mans Estate consists of three parts.

1. Necessaries. 2. Decency. 3. Superfluity. God allowes you the two former, but requires the third for the poor. If a man refuse to part with it, he forfeits the former too; and God oft-times takes the forfeit. But I cannot yet so leave Charity, for it is so lovely, so comely, so exceeding goodly; O it ravishes with its Beauty, repleniſhes with its Bounty, and

cherishes

cheriſhes with its Benignity all that, need it, and come near it, where it is in truth; for it is juſt like fire, for ſo it warms the naked, makes lightſome the ſadded, and with its comfortableneſs cheriſhes the deſtituted; and therefore make much of this Fire; O let it not by any means go out, but rather go and kindle it, go and feed it, go and keep it in; and let many be fed, be filled, be refreſhed by it: nay, let it ſet your ſelves on fire, that your hearts may burn with it like fire, which elſe will be as cold as a Key, and had need therefore to be heated with it, and inflamed by it.

Secondly, *Their Souls*, you muſt feed with your lips; according to that in *Prov.* 10.21. *The Lips of the Righteous feed many*; namely, with wholeſome admonitions, ſeaſonable inſtructions, profitable reprehenſions, and comfortable communications. O Beloved, what cauſe have we to inculcate this, ſuch a time as this, wherein ſo many, who profeſs much, yet expreſs little of that Goodneſs, that Sweetneſs, that Delightfulneſs, that Riches, that Happineſs which is in God, in Chriſt, in his Word, in Heaven. So as that I may well and ſeaſonably

her

here take up that ſad complaint which *Iſidore* made in his time, ſpeaking of Heaven; Though this Kingdom be Eternal, not a word of that; for what man is there, that ſpends the leaſt part of a day in meditating upon that? that once makes mention of that? that inſtructs his Wife and Children of that? all our talk is but vain. But let this be mended; and becauſe our baſhful natures are utterly averſe from ſuch talk, let us oppoſe Grace againſt Nature, and *force* Nature, let us offer an holy Violence to our ſelves, and conſtrain our ſelves to talk better, and to talk more of Heaven.

* *Evagrius*, l. 4. c. 14.

* One Writes of ſome Martys, that though their Tongues were cut out, yet they did ſpeak; and ſhall not we, that have our Tongues, and the uſe thereof left us, ſpeak? Oh ſpeak, ſpeak one to another, and that often; as thoſe in *Mal.* 3. 16. and when you do ſpeak, ſpeak *the wonderful Works of God*; as the Apoſtles did, *Acts* 2. 11. or as † *Jerome*, of things chaſte, and of God's Word;

† *Nil niſi caſtum, vel Sermo Dei ex ejus ore proceſſit. Author vitæ Hieronymi.*

and

and begin ſo to do this very day, and after this very Sermon, as they at that day. O, do not defer it any longer; the ſooner the better; the Matter in hand will furniſh you with Matter, for it is of the great Kingdom of Heaven, which muſt be taken by Force; and therefore ſtir upone another, talking of it with your Wives, Children, Servants, Neighbours, Fellow-Hearers, ſaying one to another, as † *Auſtin* once ſaid to *Alipius* his friend, after he had heard much of ſome mens taking of Heaven by Violence; What is this? What ſuffer we under the Tyranny of Sin? Unlearned men (ſuch as *Anthony*, and others in *Egypt*, and *Milan*) do take Heaven by Violence; and we with all our Learning without Hearts, behold how we lie groveling in fleſh and blood; ſo, what do we ſuffer, ſay Heaven ſuffers, and ſuffers Violence, and we ſuffer it to be taken by others, and will not take it our ſelves. O! come, come, let us alſo offer Violence to it, that by force we may take it, Heaven is high, but not too high for Forcers, Forcers will carry it; Therefore let us force our ſelves

† *Aug. Confeſs.* l. 8. c. 1.

ſelves, and do our utmoſt to win it. Thus talk and ſpeak one to another.

5. *In Faſting.* For *turn to me with Faſting*, ſaith God, Joel 2. 12. And what eminent Faſters have moſt of the Lords moſt Renowned Saints and Servants been? *David*, that man after God's own Heart, how did he chaſten his fleſh with Faſting, though it was to his reproach, *Pſal.* 69. 10. So *Jehoſaphat*, 2 Chron. 20. 3. how did he ſeek the Lord with Faſting? So *Daniel*, Dan. 9. 3. how did he ſet himſelf to call upon his God with Faſting? So that great King of *Nineveh*, how did he humble himſelf before the King of Kings in Sackcloth and Aſhes, and with Faſting, *Jona.* 3. 6, 7. And what ſhall I more ſay? For the time would fail me to tell of *Joſhua*, Joſh. 7. 6. of *Samuel* and all *Iſrael*, 1 *Sam.* 7. 6. and of *Eſther*; and of *Anna*, which *being a Widdow of four-ſcore and four years*, (to ſhame many of our young and luſty people, that will not faſt a day, unleſs it be by conſtraint, and by a command from the Higher-Powers) *departed not from the Temple, but ſerved God with Faſtings and Prayers*,

rs, night and day, Luke 2. 37. The like inſtances could be given in many others, who lived ſince Chriſt, and flouriſhed in his Church like the Trees of *Eden*; but † *Calvin* only ſhall ſerve, who for ten years togegether faſted daily, and made but one meal a day, at night, ſpending all his time in and about the Things of God, and in Prayer; inſomuch as that a very † Papiſt writing of him calls, him in Frend *Un grand jeuner*, that is, a great Faſter; and ſhall we ſpend our time in eating and drinking, and neglect ſo famous a Duty? Is that the way to Heaven? Is that to offer Violence to the Kingdom of Heaven? Becauſe faſting is unſavory to the fleſh, as making the Belly to ſuffer, therefore forſooth we will not faſt; but had we that ſweet and gracious appetite which the prementioned Saints had, then *faſting* would be as pleaſant to us as *feaſting*; For it is the Souls feaſting, becauſe it brings gracious Souls to the greateſt dainties, and they to a taſt, with which no ſavourineſs of Meats, no variety

† *Clerk in his life*, p. 932.

† Rivetus *reports it.*

of Dishes, no sweetness of Wine, or Women can be parallel'd. O sweet feasting then that comes by fasting; Fast therefore, and thereby feast your Souls often; O Beloved, and if the flesh draw backward, force it forward, and make it to suffer; for Heaven suffers, and suffereth Violence, and why shall not our sluggish flesh?

6. In Considering, or Consideration which differs from Meditation; thus Meditation is an Agitation, and repetition of things proceeding from reason, and piece by piece, and tending to happiness to be injoyed in the enjoyment of the everlasting Verity. Consideration is a more general operation of the Intellect, whereby she looks and dives into things deliberately, to find out what she desireth and ought to know.

* *Langius in sua Polyanth. p. 296. Aquin. 2, 2. q. 18. a. 3.*

† *Omnis operatio intellectus. Langius, p. 257.*

Now this consideration how needful it is, you may perceive partly by God's express Command, in *Psal.* 45. 10. *Hearken O Daughter, and consider;* and partly by her

her Operations and Properties, for she is the Key which opens the Door to the Closet of our Heart, where all our Books of Account do lie; she is the Looking-Glass, or rather the very eye of our Soul, whereby she seeth her self, and looketh into all her whole estate, her riches, her good gifts, her defects, her safety, her danger, her way she walks in, her pace she holdeth, and finally the place and end she draweth to; and without which, in short, she runs on blindly into a thousand brakes and briers, stumbling at every step into some one inconvenience or other, and is continually in peril of some great and grievous sin: and a thing much to be admired it is, that whereas in all things else, men confess, and see that nothing can be either begun, prosecuted, or well ended without consideration; yet in this great business of the Kingdom of Heaven,* no man almost thinks the same necessary. Were a Mariner to make a Voyage from *England* to *Jerusalem*, albeit he had made the same once or twice before, yet would he not now take such a great Voyage in hand again without consideration, whether

* *E. B.* p. 12.

ther he were in the right or no, what peace he held, how near he were to Rocks and Sands which he must shun, and how near to his Voyages end; and think you dear Friends to pass from hence to the Heavenly *Jerusalem*, from men to God, from this miserable world, into that other blessed and pleasant world, and that by so many Hills and Hells; so many Gulphs and quick-Sands; so many Rocks and dangers never passed before, and this without consideration at all; ye are utterly deluded, if you conceive so, for this passage hath far more need of consideration then that, being much more subject to miscarriages, every sinful pleasure, every sensual delight, every vain thought, every idle word, every wanton look, every inticing sound, every provoking and unclean touch, and every temptation of men or Devils, being a Pyrate lying ready to surprize, ready to spoil your poor Souls in their Voyage towards Heaven; wherefore let me perswade every one of you that would take Heaven by force, to force his Soul to consideration, for the Soul is, and will be as unwilling to it as some Debtors, who are deeply indebted

ted, are to cast up their Accounts, to avoid trouble; for so men count it great trouble, to enter into a serious consideration of their estates, and of such like things, which is one of their greatest Follies; for as in things of this Life he were but a foolish Factor, who would never look into his own Account-book, whether he were beforehand, or behind; and as the Mariner were very much to be blamed for his follie, that for shunning of care and trouble, would go into his Cabin, and be merry, eat, drink, play, not caring for his Ship which way it did run, and letting it go whither she would: So it is madness and folly in the highest degree to shun consideration because of trouble, and to make good chear instead of making Heaven by consideration sure, and to be negligent when you should be diligent; to get all things by consideration ready against the day of your account, which you must give to God, that you may give it up with joy, and mansion for ever with God. O good God, stir up this peoples Hearts, that they may stir within them, yea boil, as it were, and boil over, so as to make them considerate; and be you, O my Brethren,

now like a good Factor, who when he is ſent by his Maſter beyond the Seas to a place of Traffick, there to trade for his Maſters benefit, doth not ſpend his time in eating, drinking, gaming, dancing, and ſuch like things, but rather goeth, and conſiders, wherefore am I here? am I not here to do my Maſters ſervice? And ſo goeth about his Maſters buſineſs; ſo you being ſent by your great Maſter in Heaven into this World to Traffick for him, as you may ſee *Mat.* 25. 14, 15, &c. do not ſpend your time idlely, or doing worſe; do not drink your ſelves drunk with the Drunken; do no glut your ſelves with the Glutton; do not dilapidate and miſ-ſpend your precious time with Carding, Dicing, courting of Wanton Women; do not give up your ſelves to Chambering, and Laſciviouſneſs, but rather retire your ſelves, and conſider every one of you with himſelf, Wherefore am I here? here in this place? here in this Town? hath not my great Maſter in Heaven ſent me hither to look after his buſineſs, and to do him ſervice in this place, and ſhall I do the Devils buſineſs, and ſerve him? O God forbid: Or thus, as

St. *Ber-*

* St. *Bernard* was wont oft-times to call upon himself, saying to himself, *Ad quid* Bernarde *venisti*; that is, *Bernard*, for what art thou come hither? meaning to *Claravallis*, where his business lay. So say thou that hearest me this day, to thy self every day, calling thy self by thy name, *John* or *Peter*, Wherefore art thou come hither to this Town, or Parish? Camest thou not hither to serve thy God in this place, and in this Generation, that having done the Will of God here, thou mayest live with God hereafter; and so go about thy business, and his business; thine in the second place, and his in the first; and with all earnestness & eagerness, labouring as for life, to obtain by Force that ever-during Happiness, and ever-blessed Life.

* *Author vitæ Bernardi.*

7. *In Meditating.* Meditation is with a man, as he that smells the Violets, the Roses, and the Orange-Flowers in a bundle; which is elegantly set forth in the *Canticles*, where the Spouse plaits up her Hair, trussing it up into a knot, to shew, that we should not diffuse our thoughts into varie-

ty of conceptions, nor yet consider of divers things only, but should recollect our conceptions, rather into a Knot; the Knot I mean of *Meditation*, which I am now to speak of, and which is so much commanded, and commended to us in sacred writ; as *Josh.* 1. 8. *This Book of the Law shall not depart out of thy Mouth, but thou shalt meditate therein day and night:* and 1 *Tim.* 4.6. *Meditate upon these things.* And you know what the blessed Man's Commendation is, *Psal.* 1. *That he Meditates in the Law of the Lord day and night*: Which because it is a most difficult thing so to do both day and night, makes Meditation so rare as it is: For we Ministers can perswade, ten, twenty, nay, hundreds, to pray, to read, to give Almes, before we can make one to Meditate but one hour of the day; So rare is Meditation, and so rare Meditators. *David* tells us, that *the Law of the Lord was his Meditation all the day long*, Psal. 119.97. And * one writes of one of the ancient Kings of *England*, that he spent Eight hours in Meditation every day. But where are such *Davids*, such

* *Mathias Prideaux, in his Introduction.*

Meditators now? Where ſhall we find them, where? So that we Miniſters had need to preſs this alſo upon our People very much: and you had need to *urge*, to *force*, and to *reinforce* your dead and backward ſouls to this very much, and often; ſaying every one of you to his own ſoul, O my ſoul, Why art thou ſo averſe from ſo high and heavenly a Duty? Is this to labour for Heaven? all the day long, not ſo much as to mind or mention Heaven? Is this to take it by Force? to let day paſs after day, week after week, opportunity after opportunity, and yet never once to lay hold on any, or to redeem any part or portion of ſo much precious time, for any ſerious thoughts to be beſtowed upon Eternity?

O my Brethren, will ye therefore be diſcouraged from meditating, becauſe it is difficult work, and becauſe few there are that do it? O far be it from ſuch as ſome of ye be, Pretenders, I mean, to the taking of Heaven by Violence: The more difficult the work is, the greater will be your glory, if ye ſet your ſelves in good earneſt to it, and the greater your reward; for by it we turn Eagles; and like Eagles, towr up, and

draw

draw nigh to the very Sun it ſelf; the Sun, I mean of Righteouſneſs, the Lord Jeſus; nay, by it we are even clothed with the Sun; I mean, that Sun, like that Myſtical Woman in *Rev.*12.1. to whom were given two wings, as of a great Eagle, having about us the unſpotted Righteouſneſs of the Lord Jeſus to cover our nakedneſs and unrighteouſneſs; and by it we out-ſoar all humane blandiſhments, overlook all earthly contentments, tranſcend all ſublunary Paradiſes, and emparadiſe our ſelves in the Paradiſe of God, *Where Fulneſs of Joy is, and Pleaſures are for evermore, Pſal.* 16.11. Betake therefore your ſelves to your wings of Meditation and Contemplation (which ſome ſay, is ſomewhat more & higher than Meditation) and fly aloft like ſo many great Eagles, even beyond the Moon, and beyond the Clouds, nay beyond the Sun it ſelf, which is higher than the Moon, yea far above all Heavens, I mean inferiour Heavens; as Chriſt did, *Epheſ.* 4. 8. and ſtrive to be there, even by *force*, where he now is, having your minds, your hearts, your converſations in that higheſt Empyrean Heaven. Heaven your ſelves thus as dear

Saints,

Saints, and as other Saints have done before you, whoſe Converſation was in Heaven, *Phil.*3.20.

8. *In Finiſhing or Perſevering. Be thou faithful unto Death*, ſaith Chriſt, *and I will give thee the Crown of Life*, Rev.2.10. and, *I have fought a good fight*, ſaith *Paul*, *I have finiſhed my courſe*, 2 Tim.4.7. Which therefore puts me upon Finiſhing: for it is not enough for a General to go into the field, and to charge an enemy; no, but he muſt overcome him, to win a Crown: So we, to overcome, and ſo to win the Crown of Heaven, muſt perſevere, and hold out to the end of our Militia; for, *he that ſhall endure to the End, the ſame ſhall be ſaved*, *Mat.*24. 13. Hence Victory in the Hebrew, is called *Netſach*, [נצח] from *Nitſeach*; ſignifying he hath inſiſted eagerly, urged vehemently, and continued indefinently to the very end of his undertaking; for Perſeverance is needful in wars: Perſevere therefore, moſt dear Saints, to the end, if you will have your errands end: It is confeſſed, that ye will meet with many lets, many diſcouragements, many taunts, many reproaches, many enemies, eſpecially at parting,

ting; For as a Pyrate will ſet upon a ſhip, then moſt, and ſooneſt, when it is richly laden, and near its Haven; ſo will Satan ſet upon us moſt buſily and eagerly then, when we being fraighted, and filled with the Fruits of Righteouſneſs, are near our end: but all this muſt not emaſculate, nor diſmay us, no, but we muſt keep on our pace, hold up our heads, purſue our intentions, be inſtant in our prayers, be conſtant in all our Chriſtian Duties, and maintain our holy and pious Reſolutions in deſpite of all, and be retarded by none of them all. Our own lazie ſouls will draw back moſt, and ſoon grow weary in every one of the ſeveral duties which I have mentioned formerly; but we muſt not ceaſe to put them forward ſtil, and that by Force: imitating in this that eminent Convert, mentioned formerly, bleſſed *Auſtin* I mean; whoſe words are theſe (after he had heard ſo much of thoſe Worthies, which one *Potitian*, a Courtier, and a Captain, had ſpoken of to him, how they did take Heaven by Violence, leading conſtantly a moſt *ſtrict*, *auſtere*, and *vertuous* Life, and had withdrawn himſelf a little) what did I not ſay againſt my ſelf in this

con-

conflict (for he was put thereby into a grievous ſtrait) *How did I beat and whip mine own ſoul to make her follow thee, O Lord? namely, conſtantly; for many were her fits; but ſhe held back, ſhe refuſed, and excuſed her ſelf; and when all her arguments were convicted, ſhe remained trembling, and fearing, as death, to be reſtrained from her looſe cuſtom of ſinning, whereby ſhe conſumed her ſelf, even unto death.* As he thus whipt and forced his own ſoul, ſo let us ours; for have not ours their many fits and ſhifts too, drawing back, when we are almoſt perſwaded, and make us give *over* in our ſeveral Performances of the Duties of Prayer and Meditation, and ſuch-like, when we are almoſt *over*; but hold them to it, as he did his, though they be never ſo averſe, nay, though they do even tremble at it, and pine at it, and would rather not be, than *loſe* their *looſe* courſes. O Chriſtians, our Conſtancy will coronate all our labours, and remunerate all our good Endeavours uſed for Heaven; Heaven at laſt will pay for all: Wherefore let us neither faint nor fail, though never ſo much either diſcouraged or oppoſed.

For a farther manifeſtation and proſecu-

tion

tion of all this that I have ſpoken, I'll uſe this familiar Compariſon; There is a Rock in the midſt of the vaſt and boyſterous Ocean Sea, the proud Waves of which beat upon it, the fierce Winds beat againſt it, thoſe immeaſurable Seas of water which are in it, encompaſs it; but do either Winds, or Waves, or Waters move it; or are they able to remove it, or to break it? No, no, they cannot, they cannot. Now a true Chriſtian is ſuch a Rock: like *Peter*; whoſe Name ſignifies a *Rock*; and therefore no Winds of Perſecution, no Waves of Temptation, no Seas of Affliction, ſhould turn him aſide from his Stedfaſtneſs, nor from his holy Converſation, nor from his going to take Heaven by Violence; but he ought to be as ſtedfaſt and unmoveable, as others be unſtable, vain, light, and variable. We have a notable place for this, 1 *Cor.* 15. 58. *Therefore my beloved Brethren, Be ye ſtedfaſt, unmovable, always abounding in the work of the Lord, for as much as ye know that your labour is not in vain in the Lord.* Do ye hear this Sirs, what is required of you? do ye ſee what ye muſt be? I believe you do; and therefore let every man here preſent,

prove

prove a constant man, and hold out firmly and strongly till he be unmann'd by death, that he may be saved, and heavened after death everlastingly; which God in mercy grant.

2. Be perswaded to *force* the Kingdom of Heaven it self.

Q. If you ask me *How?*

I answer; By a *forcible* Entry; *striving*,

1. To enter in at that *strait Gate*; which is called *Christ*.

2. To press thorow that *narrow Way*, of the difficultest and strictest of all good Works.

3. To break thorow the Ranks & Files of your great and mighty Enemies, which are betwixt you and it.

4. To pass with Courage and Patience through great Tribulations.

1. Striving to enter in at that *strait Gate*; which is called *Christ*, *Mat.* 7. 13. compared with *John* 9. 10. where Christ himself saith, *I am the Door*. Many think that it is the easiest thing in the world to come to Christ, and by him to Heaven; but they are utterly deceived: for so *strait* and *strict* is Christ, as that he will not allow us so much, as a look cast upon a woman to lust after

after her in our hearts, *Mat.* 5.28. nor any thing more in our ordinary communications, to bind them, than *Yea* or *Nay*; saying, *Whatsoever is more than these, cometh of evil*; that is, as Expositors say, of an evil Conscience, or of the Devil, *ver.* 37. nor any private resistance to be made against evil; for * *resist not Evil*, saith he, *ver.* 39. nor any miscalling of any man, by the name of Fool, or the like; nor yet any passionate fit of anger, or the like; *ver.* 22. nor any one sin, else whatsoever it be; for *Sin no more*, saith he, *John* 9.11. *and if thy right eye offend thee*; that is, cause thee to sin; for the Original is, *Scandalise thee*; and sins are Scandals; that is, † Stones at which we stumble, *pluck it out, and cast it from thee; and if thy right-hand offend thee, cut it off, and cast it from thee,* Mat. 5. 29, 30. to shew, that * any sin, though it be as dear or near as ones right eye, or hand, must be cast away from us, if we would not be

* That is, *resist not out of revenge any evil offered to you.*

† Jun. *in loc.*

* *Christus hyperbolice docet resecandum quicquid nos impedit, ne obsequium Deo præstemus.* Idem *in loc.*

Cast-

Caſt-awayes our ſelves, nor have the doom and ſentence of Damnation paſt upon us. And beſides, O! what a hard thing it is by Faith to go into Chriſt, and to lay hold on Chriſt, to believe Chriſt, or a Chriſt is nothing to that? That poor man in the Goſpel, *Mark* 9. 24. how he wept and cryed when he was to Believe in Chriſt? Take one Compariſon more from a Rock. A man is Ship-wrackt at Sea, but ſeeth a fair great Rock in the midſt of the Sea, and ſtrives to get upon it; but the Rock is high, and he can find nothing to hold by; and beſides, when he comes very near it, the winds and waves of the Sea beat him from it; and if with much ado he get upon it, one wave of the Sea raketh over his head, and another, and another, and is like to waſh him clean away, and to caſt him back again into the midſt of the Sea. This man is every man that goeth by Faith to lay hold on Chriſt; for he is one that hath ſuffered Ship-wrack, as well as others, in our Father *Adam*; and Chriſt is like a Rock in the midſt of the Sea, 1 *Cor.* 10. 4. which this poor Ship-wrackt man eſpies,

and whom to he draws, and ſwims, and makes to lie hold on by Faith, to ſave himſelf in him, and by him; but Chriſt is high in his terms upon which he will be taken, as ye were told juſt now; and beſides, when this poor man comes to faſten himſelf upon him, and to hold him, he can find no Faith to hold by, and ſo cries out, and ſaith, O I have no Faith, not ſo much as a grain of muſtard ſeed, and therefore how can I lay hold on Chriſt! O I muſt needs be caſt away, and be ſuffocated, and drowned in thoſe mercileſs waters of woe and miſery which are about me, and are even ready to ſwallow me, ready to drown me! O woe, woe is me becauſe of Unbelief! for I cannot believe that ever Chriſt gave himſelf for me: If this man be told by one of a thouſand, that he hopes better things of him, and that his ſtriving to come to Chriſt, is an argument that there is Faith in him, though it be ſo little as that he ſeeth it not; he ſaith and replieth again, Yes, I cannot but acknowledge that ſome Faith there is in me, but I fear that it is but a dogmatical or hiſtorical, or temporary Faith, and ſo will

will by no means own any other true and Saving-Faith, which he ſaith ſtill he wants: and if at any time he come ſomewhat near that great Rock, Chriſt, and begins to have ſome hopes, and ſome confidence that Chriſt dyed for him, and that he ſhall be ſaved by him, he is beaten off again by and by, either by Satans ſuggeſtions, or his own doubting hearts tumultuations, ſo as that he is where he was again, and denyeth again all that ever he ſpake and thought before concerning his Faith, and Chriſt; crying out, and ſaying, That he hath no part in Chriſt, becauſe he cannot believe in Chriſt; and if afterwards he get with much ado upon that Rock, and begin to relie upon him by Faith, and think himſelf ſure, there comes upon him, within a ſhort time, ſuch trouble of mind, and ſuch a variety of new temptations, and doubts, which, like the waves of the Sea, are like to take him clear off, and to caſt him back again into the Abyſs and depth of that Sea of miſery which he was in before; and that makes him cry out again, O I ſhall never be ſaved! for whereas I thought verily I had Faith, true

Saving-Faith, I now see clearly that I have none; and therefore must die, and be damned, and perish, and be engulphed in an Ocean of trouble and tribulation, anguish and affliction, to an endless duration.

This hath been my very case once, and therefore I know all this to be so by mine own experience; and I do appeal for it to your experiences also, whether some of ye do not find it so in like manner, that it went with you when first you believed, as with that poor man in the Gospel, whose doubtings were such, and so many, as made him cry out with tears, *Lord, help thou mine Unbeliefe*, Mark 9.24. So that it is one of the hardest things in the world to come to Christ by Faith, and at, and thorow Christ, to Life & Salvation; *because strait is the Gate which leads to Life*, *Mat.* 7.13. Strive therefore, O strive to enter in at the *strait Gate*, strive to lay hold on Christ; strive to get Faith, saying as that poor man said, *Lord help our Unbelief:* nay, with tears in your eyes, with sorrow in your hearts, with zeal as hot as fire, in your prayers, approach to the Throne of Grace for this Grace, and never

never let God go, till by Faith you can go, and go to Christ, and by Christ to Heaven. Heaven is large, that is certain, and a man shall have room enough when he is in it: but the Gate to it, I mean Christ, is so strait, so strict, so hard to be entred, as that without much striving, much stirring, much strugling, no flesh can be saved? Wherefore gird up the loins of your minds, elevate the thoughts of your hearts, and bestir your selves at this Gate to enter; *for there is no other Name under Heaven given among men, whereby we must be saved,* Acts 4.12. As for Works, and Duties, and Performances formerly spoken of, they must all say, Salvation is not in us: so Resisting must say, It is not in me; so Reading, It is not in me; so Fasting, It is not in me; the like may be spoken of all the rest. *Neither is there Salvation in any other,* Acts 4.12.

Object. You will say to me, *Did ye not tell us of Believing, and Christ, already in a former direction; and therefore why do ye tell us of the same now again?*

Sol. I answer: When I spake of Believing, and of Christ formerly, my design

was to let you see the Necessity of Believing, and so to perswade you to it; but now my purpose is to make you see the Difficulty of it especially; that seeing what a hard thing it is to come to Christ, and by Faith to enter into Christ, and by Him into Heaven, you may strive the more, both first to lay hold on Christ, if never yet ye entered into Christ, and also afterward and alwaies, even after all the duties premised, that you may not be deceived, thinking that thereby you may be saved; which is more than was yet declared by all that which hath been said of Faith and Christ, in the direction formerly mentioned.

2. To pass through the narrowest way of the difficultest and strictest of all good Works; for, *narrow is the Way which leads to Life*, saith Christ. *Mat.*7.13. And do not ye find it so? What a hard thing it is to pray continually, and without distraction; and to lift up holy hands, and without wrath and doubting, 1 *Tim.* 2.8. we being so apt to defile our hands with unclean touches, and to be at variance, and to fall out, and to be angry one with another, and so full of doubts. Again,

Again, What a difficult thing is it *to love our Enemies, and our Neighbours as our selves?* Mat. 5.44. & 12.39. *and to be perfect as our Heavenly Father is perfect?* Mat. 5.48. O Sirs, all this goeth against the stream, and against nature, and against flesh and blood; flesh and blood cannot endure it, say carnal men; nay, even good men say as those Disciples of Christ, *John 6. 60. This is an hard Saying: who can hear it?* So these are hard Sayings; who can do them. But let them be never so hard, ye must do them: and do as they do in a certain Country, where with Horses they draw their Ships against the streams, and against that great River of *Rhine*; So, I say, ye must carry on these great Works against Nature, and against all objected and pretended Difficulties, with Resolutions and Endeavours suitable thereunto. I speak the less here, because this doth somewhat border upon that which hath been spoken already, though it be not altogether the same, because I aim at Difficulty most in this place.

3. You must strive to break through the Ranks and Files of your great and mighty Enemies, which are betwixt you & Heaven.

Q. What Enemies?

A. *The Devil. The World. The Flesh.*

1. *The Devil* with all his Powers, *Eph.* 6. 12. whom you must oppose and overcome.

1. *By the Word of Promise*, Rom. 16. 20. *And the God of Peace shall bruise* (or as the Original hath it) *tread down Satan under your feet shortly.* Mark, 1. *The God of Peace*, and yet here is War; but the God of Peace makes peace, and therefore is called so. Again, *Shall bruise Satan*, according to that sweet promise, *Gen.* 3. 15. *The Seed of the Woman shall bruise the Serpents Head*; which our first Parents so relished and esteemed, after they had once tasted it, as that they wrote it upon Pillars, as * *Josephus* relates it, and from time to time resorted to it and them, as to their Meeting-place, for their Souls refreshing: Or, *Shall tread down Satan under your feet*; as the Elders of *Israel* upon the Necks of the *Cananean* Kings,

* Josephus *and* Melanchon *in Chron. Char.*

Kings, as Conquered. Again, *Shortly*; ye fear ye ſhall never be freed from ſuch and ſuch Temptations, and from ſuch Blaſphemous Thoughts as are injected by him: It was my caſe once, for I thought ſo too, that I ſhould never be delivered, *but you ſhall*, ſaith God, and I found it ſo. Make much of this promiſe therefore, and prize it above fine Gold, and above Rubies, and above Pearls, for it is more worth, and more then all *England* is worth, and embrace it, and be perſwaded of it, *Heb.* 11. 13.

2. *By the Word Promiſed*, I mean Chriſt the Word Subſtantial, and God bleſſed for ever, for *he is that Seed of the Woman which ſhall bruiſe the Serpents Head*, Gen. 3. 15. *He it is that hath ſpoiled Principalities and Powers, and hath made a ſhew of them openly, Triumphing over them in his Croſs*, Col. 2. 15. He it is, of whom it is ſaid, that thoſe which are now in Heaven, which they have won by force, *have overcome him by his Blood*, Rev. 12. 10, 12. And he it is, which covers us in our Warfare againſt Satan, from top to toe, even throughout, with himſelf, as with an Armour of Proof, *Rom.* 13. 14.

13. 14. It is said of * *Trajan* the *Roman* Emperour, that he would cut in pieces his own Garments rather then his Soulders should want a rag to cover their Wounds. Semblably whereunto Christ our Emperour so covers his Souldiers with himself, lest they should want an Armour to cover their Souls in the day of Battel; Take therefore, dear Christians and fellow Souldiers, the Lord Christ along with you as you go to encounter Satan, and go sprinkled with his precious Blood, and when he tempts you, and tells you that ye shall be damned, and also entices you to uncleanness, to lasciviousness, to wrath, to envy, to malice, to revenge, to swear, to lye; Oppose him with Christ, and shew him his Precious Blood; Saying, Lo here is Christ, who will bruise thy Head; Lo *the Blood of Christ which doth wash away all my sins, and cleanse me from all unrighteousness*, 1 John 1. 9. And lo, the mighty Power of Christ, whereby I trust that I shall overcome all thy power, having put about me that strong and mighty Lord, that I may vanquish thee, and

† *Xiphilin in vita Trajani.*

and conquer all these thy Temptations, *in the power of his Might*, Ephes. 6. 10. O Sirs! after this mode and method deal with Satan, and he will flee from you. For he cannot endure the sight of that precious blood, but must needs pass by us, and let us alone when he seeth it; as that destroying Angel passed by those Houses, whose door-posts were sprinkled with the blood of the Paschal Lamb, *Exod.* 12. 23. It is reported, that *Satan* one time came to a poor sinner diguised, as if he had been sent by God, and told him that he must confess to him all his sins, and that he is to write them down, and to carry them up to God; whereupon the poor man confessed as many as he knew; but told him withall, Write this too underneath, *The Blood of Jesus Christ the Son of God cleanseth us from all sin*, 1 *John* 1. 7. which when the Devil heard, he vanished immediately: So powerful is that Precious Blood to profligate that potent Adversary; which caused me therefore to write that very Sentence upon my Desk, when I was under great trouble of mind, that I might alwayes view it in my Studies,

Studies, and be comforted by it in my distresses.

2. *The World. The whole World lies in Wickedness*, 1 *John* 5.19. which in Latine is rendered thus; *In Maligno positus, quasi in* * *malo igne positus*; that is, Is placed in an evil Fire, set on fire by the *Devil*, here called *Evil*: and therefore we must needs oppose it, and by no means agree with it, though we must pass through the fire, as it were, to overcome it: As some brave Warriors have charged their Enemies through the very Fire, in Towns set on fire.

* Royard *hom.* 2. *in Eph.* 6.

Object. You will say, *That the World is strong and mighty, and that you find it so by woful experience, what a mighty enemie it is; and that therefore you know not what to do to overcome it:*

Sol. To this I answer. 1. Remember what was said by Christ, *John* 6.33. *Be of good cheer, I have overcome the World*: So that you have to do with a conquered slave; and therefore fear not *little Flock*, for you shall overcome it, because Christ hath conquered

quered it already *for you*, to make your conqueſt eaſie *to you*.

2. Ponder the words of St. *John*, *This is the Victory which overcometh the World, even our Faith*, 1 John 5.4. Mark; He doth not ſay, it will, but it doth overcome the World. O the Power! O the Strength! O the Puiſſance of Saving-Faith! which is ſo victorious, ſaith he, as that it is a Conquerour over the World whereſoever it is; nay, is Victory it ſelf. If then you have Faith, fear not, but uſe it, and uſe it againſt this vaſt, this vile, this vain, this falſe, this wicked World, believing verily, that it ſhall not prevail againſt you, becauſe that Faith which is in you, is ſtronger than the World which is againſt you.

3. *The Fleſh.* For O, what an Enemy is it to all Fleſh! O how it wars, how it combates, and, *how it fighteth againſt the Spirit, that the beſt of us cannot do as we would!* So that needs we muſt fight againſt it, and break by *force* through all the allurements and oppoſitions of it.

Object. You will ſay, *Why then ſaith the Apoſtle*, We wreſtle not againſt Fleſh and Blood? *Epheſ.* 6.12. *Sol.*

† Zanchius *in loc.*

* *Petr. Lombard, Thom. Aquin.*

‡ *Marlorat in loc.*

Sol. I answer. His meaning is, as ‡ some say, not simply; or, as others, not * only; for then one Sword should be as long as an ‡ other, and one man so strong as an other. The Flesh then must be conquered as well as Satan; for it is as great an Enemy to the poor soul, as he, if not greater: which caused the Apostle *Peter* to write thus; *Dearly Beloved, I beseech you as Strangers and Pilgrims, abstain from Fleshly Lusts, which war against the Soul,* 1 Pet. 2. 11. O the poor soul, how it is pestered with it! For when it would fast, and humble it self before God, the *Flesh* saith, I must feast, eat, drink, and be merry; when the *Soul* would fill it self with Heavenly Meditations, the *Flesh* saith, I must fulfill my Lusts, I must fill mine eyes with Adultery, and fulfill my desires with this and that womans company, Embraces, Solaces; and I must be a little wanton, lascivious and extravagant this time, solacing my self with Loves: so that this lascivious and luxuriant *Flesh* of ours, must be curbed, overcome, and mastered.

Quest.

Queſt. You will ſay, *But how?*

Anſw. By Chaſtity and Sobriety; For Contraries are expelled by Contraries: *Be ſober* therefore, I ſay, with the Apoſtle *Peter*, 1 *Pet.* 5. 8. The like may be ſaid of Chaſtity, *Be chaſte*; according to that of *Paul*, 1 *Theſ.* 4. 3, 4, 5. But I deſire to inſiſt on Sobriety moſt; for he that is *ſober*, will be * *chaſte* alſo, becauſe Sobriety is nothing elſe but a † Vertue, whereby corrupt and depraved Pleaſures are not ſo much as deſired, but rather reſtrained. And therefore O bleſſed *Soberneſs*; how my ſoul is enamoured with it! O I love thee with my very heart, dear *Soberneſs*, for thou haſt raviſhed me with one Chain about thy neck; and that Chain is a Concatenation of all manner of rare and raviſhing Excellencies, which are all linked together in love, and make thee ſo

Contraria, contrariis expelluntur.

* *Sobrietas eſt mentis, & ſenſus membrorum omnium corporis quo tutela caſtitatis; pudicitiæque munimentum.* Aug.

† *Sobrietas virtus eſt appetentis per quam prava voluptates, ne appetuntur quidem.* Ariſtot. *de virt. et vit.* Divis.

ſo exceeding lovely ! O thine is freedom, and with thee is contentment ; and by thee comes a moſt ſweet immunity from great offences ; offences elſe will come, if thou do not come, come, I mean, to keep them off. Come then, my Brethren, and become as *ſober* as ever were any Saints ; and *ſober* in dyet, *ſober* in marriage, and *ſober* out of marriage ; and *ſober* in apparel, apparelling your ſelves with Humbleneſs ; for that is well-pleaſing to God. God grant that my ſpeech may take, ſo as that Heaven at laſt you may take.

4. You muſt ſtrive with Courage and Patience to paſs through fiery Tryals, and great Afflictions : for, *We muſt through much Tribulation enter into the Kingdom of God, Acts* 14.22. And of the *Saints* in Heaven, clothed with white Robes, ſaith one of the heavenly Elders, *Theſe are they which came out of great Tribulation*, Rev. 7. 14. And when bleſſed *Bradford* was to go to the ſtake, to ſacrifice his life to God by Fire, he took a Fagot in his arms, and embracing it, ſaid, *Strait is the Gate, and narrow is the Way which leadeth to Life*, meaning fiery

fiery Tryals, and great Tribulations. It is not so with the Wicked, which offer no Violence to Heaven; for their *way is broad; which leads to Perdition*, Mat. 7. 13. God deals with them, as men with * Oxen; as the Oxen appointed to the slaughter, are by them let run a fatting at their pleasure, when others are kept hard to dayly labour. In like manner the Tree that bears no fruit, is not beaten (as we see) but only the fruitful; and yet the other, as Christ tells, *Mat.* 3. 7. is reserved for fire. The sick man that is past all hope of life, is suffered by the Physician to have whatsoever he listeth after; but he whose death is not despaired, cannot have that liberty granted.

* *Gregor. in Job.*

To conclude, The stones that must serve for the glorious Temple of *Solomon*, were hewed, beaten, & polished without the Temple, at the Quarry side, 1 *Kings* 6. 7. that no stroak nor hammer might be heard within the Temple. Now S. *Peter* saith, 1 *Pet.* 2. 5. that good Men are chosen Stones to be placed in the glorious Building of God in Heaven; where there is no beating, no sor-

row, nor crying, nor croſs, *Rev.* 21.4. Here then, we muſt be beaten and hewed, and ſquared in the Quarry of this World, here we muſt be fined, here poliſhed; here we muſt feel the hammer, and paſs through great Tribulations: and that requireth our Courage and Patience upon the conſideration of Heaven, which will make amends for all. *Be patient*, ſaith St. *James*, *Jam.* 5.7. and, *Be not diſmayed*, ſaith God, *Iſa.* 41.10. * *When thou paſſeth thorow the Waters* (namely, of Affliction) *I will be with thee; and thorow the Rivers they ſhall not overflow thee: when thou walkeſt thoron the Fire, thou ſhalt not be burnt, nether ſhall the flame kindle upon thee: For I am the Lord thy God; the Holy One of Iſrael, thy Saviour*, Iſa. 43. Which for our encouragement was even litterally fulfilled in the three Children, *upon whoſe Bodies the Fire had no power, nor was an hair of their head ſinged; neither were their Coats changed, nor the ſmell of fire had paſſed on them*, *Dan.* 3.27. And in * *Polycarpus*, who

* *Which the Lord addeth for our encouragement.*

* *Euſeb.* l. 4. c. 14. *Clerk in his Life*, p. 7.8.

wa

was so patient and couragious, and whose body would not burn, when he was to be burnt with fire, the Lord having caused him to hear a Voice from Heaven, saying, *Be of good cheere, O* Polycarp, *and play the Man* : which Voice his hearers heard; who write this of him; *The Speaker no man saw; but the Voice many of us heard*, say they. Let us be patient therefore, and couragious also in all our Afflictions which we suffer: And the Lord give us patience & courage, that we may run through all these fiery Tryals, which are to try us; and after we have been tryed, as Gold is tryed in the fire, we may obtain the Crown of Heaven, which is set before us; and which otherwise than by Fire and Violence, cannot be had by us.

3. You must *force* the King thereof himself.

Quest. If you ask me, *How?*

Answ. By unceſſantly violent Intreaties.

This Answer consists of two Branches.

1. By *Violent Intreatties.*
2. By *Unceſſantly Violent Intreaties.*

1. By *Violent Intreaties*; for *the Effectual Fervent Prayer of a righteous Man availeth much*, Jam. 5. 17. O it presseth into the Presence of God; it breaks through whole Hosts of hostile Powers; it chargeth through the thickest Troups of Oppositions; it mounts up beyond the Stars; it penetrates the Heavens; nay, it towrs up beyond all aspectable Heavens, and never ceases towring, till it enters the very Heaven of Heavens; where it wrestles with the God of Heaven for Heaven, and never gives him over, till by Force it hath won Heaven. And therefore let this mighty Champion, which we call Wrestling, enter the Lists with God for you, that Heaven may be taken by you. Which God in mercy grant unto you.

2. With *Unceſſantly Violent Intreaties*: For, *Pray continually*, saith Christ, *Luke* 18. 1. and *With all Perſeverance*, saith the Apostle, *Epheſ.* 6. 18. which is much more; For in this Direction is a Climax, or Gradation, from much, to much more; For to pray *Unceſſantly*, is as much beyond Violent Intreaties, as the *Sun* is beyond the *Moon*,

Moon; in that as the *Moon* can have no light without the *Sun*, ſo we, without *Perſeverance* in Prayer, can ſee no light of God's Countenance beaming upon us, no help to aſſiſt us, no ſtrength to enable us, for high things to be attempted by us; there we may cry and roar in prayer, and yet in vain, unleſs we continue in prayer; and though we contend never ſo much, yet is it to no end, unleſs we contend ſo long by our violent Intreaties with God, till we have our errands end: O my Brethren, this is the very Life, the Soul, the Art, the Maſter-peice of right Praying; by it we muſt needs carry Heaven; nay, with it we ſhall win the very God of Heaven, even by *Force*. *Force* your ſelves therefore my Brethren; ſo to invocate the Name of God, and to draw near to the Throne of Grace, for Grace, even Grace to help in a time of need, *Heb.* 4. 16. nay, go and ſtrive by many Proſtrations before the Throne of Grace, and mighty and unceſſant Encountrings *with God*, to become Overcomers *of God*; ſaying to God, as once *Jacob* ſaid, *I will not let thee go, till thou bleſs me*, Gen.

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32.26. When a City or Citadel is beleagured, the great Guns go off often; and when they ceaſe, the Country concludes that it is taken. And ſo muſt our Prayers, which are our Canons, as * *Luther* was wont to call them, go off often, when we go to win Heaven; that is, even indefinently the ſame time when we are about it; crying, as the little Children did once, *Mat.*21.9. *Hoſanna, Hoſanna;* that is, Now ſave, now ſave, even again and again; firſt here in this Temple, from your very hearts; and when ye are come home, from your Cloſets, your doors being ſhut; and never give over crying ſo, and diſcharging your great Canons ſo, till you have won Heaven; that is, never come out of your Chambers, after they have been ſhut, till you have gotten ſome aſſurances from Heaven, that you ſhall have Heaven; concluding ſo, becauſe God hath heard them, and as it were told them, that Heaven is taken by them.

* *Bombarda Chriſtianorum Luther.*

But here I muſt reſolve two Caſes of Conſcience.

1. *Caſe.*

1. *Caſe.* The firſt is; Sir, we have heard all this, and yet there is no ſtirring after all this, ſome will ſay; and therefore what ſhall we do in this Caſe?

To this I anſwer in four Concluſions.

1. There may be no ſtirring with ſome of you, becauſe you are not yet effectually called, and ſpoken to, nor yet blown upon by the Spirit of God, *John* 6.44. like thoſe dry bones in *Ezek.* 37. 2. even very dry, ſo as that there was no ſtirring among them at all; till after, when the Prophet propheſied to them, and the Wind, that is the Spirit of God, which is like Wind, did breath upon them.

2. *Concluſion.* There may be no ſtirring with ſome of you as yet, becauſe your time is not come yet; ſome are called the third, ſome the ſixth hour, ſome the ninth, ſome the eleventh hour, *Mat.* 20. 3, 5, 6.

3. *Concluſ.* If there be no ſtirring with you, becauſe you are not yet effectually called, nor have been blown upon by the Spirit of God, then you muſt pray to the Lord, that this my preaching now at laſt, may work upon you, and there may be a

ſtirring among you: as thus; O our God, ſay, Let this man's preaching to us belike *Ezekiels* propheſying; For Lord, haſt not thou ſent him, ſaying, Go and propheſie to theſe dead dry bones, which are in that Town of *T*---that they may live? and wilt not thou bleſs his propheſying to our ſouls? O that there were a ſhaking among us, as there was among thoſe bones! O moſt mighty God, let there be ſuch a ſhaking, and ſuch a ſtirring among us, now at laſt, after all this propheſying, that we may ſtand upon our feet, as a great and terrible Army with Banners, *Cant.* 6.11. and take Heaven by Force. Or thus, As *Moſes* prayed, *Numb.* 14.17. *And now I beſeech thee, let the Power of my Lord be great, according as thou haſt ſpoken: So let every one of you now cry, and ſay to Lord, And now I beſeech thee, let the Power of my Lord be great, according as thou haſt ſpoken.* So let every one of you, now cry and ſay to the Lord; And now I beſeech thee, let the Power of my Lord be great, according as thou haſt ſpoken, ſaying, *I will cauſe breath to enter into you, and ye ſhall live*, Ezek. 37.5. and, *Verily,*

rily, verily I say unto you, the hour is coming, and now is, when the dead shall hear the Voice of the Son of God; and they that hear, shall live, John 5.24. Lord, I am dead, cause me to hear his Voice, this hour, this time, that I may stir, and live: O this *stirring*, it is that which must work, must move our hearts, must remove our affections, must elevate our spirits, must collocate our souls in a capacity and ability to attain to high atchivements; and therefore I advise you so much, and perswade you so earnestly to beg it.

4. *Conclus.* But if your time be not yet come; as it is said of those Figs, *Mark* 11. 13. *For the time of Figs was not yet*; then you must even wait, till that Gospel-Angel shall come, which shall move the Waters; that is, your affections, so powerfully, as that you may stir; as those blind, and lame, and impotent ones, at the Pool of *Bethesda*, *John* 5.3,4. and till the Spirit of God himself shall come, and move upon the waters of your affections effectually; as he did, *Gen.* 1.2. to produce and to bring forth

forth a new Creation, even your Regeneration; which God in mercy grant.

2. *Case.* The second Case is this, But suppose there be a stirring amongst us since you preached thus, so as that many of the things which you pressed, have been done among us; may not all that be in vain? and if so, what shall we do in such a case?

I answer three wayes.

1. *Granting.*
2. *Discovering.*
3. *Advising.*

1. *Granting* that you may stir, and do many things in vain; for, *Many shall seek to enter, and shall not be able,* saith Christ, in *Luke* 13. 24. And did not *Herod* stir, and perform and reform many things in vain? *Mark* 6. 20.

2. *Discovering;* namely, the Causes why you may stir, and do many things in vain:

For first, You may build without a foundation; that is, you may want a due deep and sufficient Humiliation, so much required, *Joel* 2. 13. *Jam.* 4. 9, 10. 1 *Pet.* 5. 6.

Secondly, You may refuse to go thorow-

stitch:

ſtitch: As *Herod*, who kept his *Herodias*, *Mark* 6.22.

Thirdly, You may truſt to your doings; as the *Phariſee* did, *Luke* 18. 12. Which you may know by theſe two Signes:

1ſt. If you be proud upon your doings, as the *Phariſee*, who ſo boaſted of his faſting twice a week, and of his paying of tithes duely, *Luke* 18.12.

2d. If you preſume upon your doings, ſo as that you make bold thereupon with one ſin or other; as the *Phariſees*, who truſting in themſelves, deſpiſed others, *Luke* 18.9. That ſin of deſpiſing others, went with their truſting to their doings, and in themſelves. Beloved, if a baſe fellow abuſe a Kings Son, men are apt to ſay, Surely ſome body upholds this fellow, and he truſts to that, elſe he durſt not do ſo: So we may ſay of men and women, that abuſe the Son of God, with one ſin or other, whether it be ſome baſe luſt, or paſſion, or uſury, or pride, or wrong, thereby doing deſpite to the Son of God, *Heb.* 10.29. and and to the Spirit of Grace; certainly thoſe men truſt to their doings, to their prayers, to

to their going to Church, that upholds them, and upon that they are so bold to do as they do, else they durst not; they hope that these their doings and duties will bear them out: as doubtless *Herod* thought so too, when he kept his *Herodias*, *Mark* 6.22.

Fourthly, You may depend upon your sayings: As for example; Because you can say, and have said, Lord we believe; help our unbelief; and our Beloved is ours, and we are his: As I taught you in the foregoing directions to say, you may think that therefore you do believe, when you do not, but only say that you do believe. This is notably set out by St. *James*, *What doth it profit, my Brethren, though a man saith that he hath Faith?* Jam. 2.14. Mark: *Though he say*; Which sheweth, that, as it is now, so it was then; there were men, who thought that they had Faith, because they could say, and did say, that they did believe: That was their Faith; and that is most mens Faith now †: And therefore, O the infinite Deceits, and Fallacies of that old Serpent!

† *The World is now, as it was in Ages past.* Rel. Medici. p. 12.

pent!! O the unfathomable Mazes of his Devices! O the abyss and depth of his Subtilties! Thousands have been so deluded by him: and millions there are now in Hell, suffering the Vengeance of eternal Fire, because they have hearkened to him.

3. *Advising*, I say Advising you, that,

1. You want Humiliation, and have not yet been duly, deeply and sufficiently dejected, and so have built without a good foundation, you lay such a foundation yet, for else how can your building stand? If a House or Castle be not founded upon a sure Foundation, we know it cannot stand; but must needs totter, and come down: And so must all that which you do, come to nothing, if this Foundation be wanting; like that Seed which wanted deepness of earth; whereby we may understand depth of Humiliation, *Mat.* 13. 5. and therefore be humbled, nay deeply and sufficiently humbled, for all the evils of your wayes; nay, *for the evil* even of your holy things, and doings, and be not quiet till you be unquiet, nor rest till you cannot rest, nor give over,

over, I mean humbling your ſelves, till you be come over to that depth of ſorrow, which your horrid miſcarriages, and miſdemeanours call for; In a word, as *David* and his men wept, till they could weep no more, 1 *Sam.* 30. 4. So do you grieve till you can grieve no more; for * then God will require no more. See 2 *Cor.* 8. 12.

* *Nam ultra poſſe nemo tenetur, Non vult lex ulla requiri.*

2. If you never went thorow-ſtich yet, then go further, and thorow yet; for how many have come ſhort of Chriſt, and Heaven, becauſe they would not do a little more? even as ſome miſs ſometimes, and go without a good bargain, or purchaſe, becauſe they will not give the other pound, or piece; nay, ſometimes ſome part for a groat: O do not you ſo too; but if any thing be yet wanting, add it, if a little more be required, do it; if a little more muſt be given for Chriſt and Heaven, give it; O do not go without it for a ſmal matter, give the other groat, I pray you; & let it not be ſaid of you, that you left Chriſt, Life and Salvation for a groat, that is, for a ſmal matter,

ter, because you would not do a little more, and go a little further; pray a little more, meditate a little more, and do somewhat else more, which ye never did yet. O Sirs, I must needs press you to this; for so runs my Commission, *Teach them to observe all things whatsoever I have commanded you*, *Mat.* 28. 20. So that needs you must do all that, which in my former Directions I have taught you, and which Christ our Saviour hath any where enjoyned you, though it be never so cross, and contrary to your depraved natures, if you would be saved.

3. If you formerly trusted to your doings, do so no more, but say as *Israel* was taught to say, *Asshur shall not save us*, Hos. 14. 3. So Prayer shall not save us, Fasting shall not save us; could we speak with the tongues of Men and Angels, could we set open our eyes, like Sluces, with weeping, could we soar up in the pensiveness of our thoughts like Eagles, and thereby even peep into Heaven, yet should we not be justified thereby: And therefore we trust to be saved only by our Lord and Saviour Jesus

Jesus Christ, and by his infinite, and by us undeserved, Mercy, *Tit.* 3. 5.

4. If you relyed on your sayings, go farther hereafter, and do not only say, that you do believe, but labour to believe indeed; that is, never be satisfied in that point, nor think that yo do believe, till you see Faith to be in you, by its effects wrought in you; I mean, 1. *Love.* 2. *Holiness.* And, 3. *Pureness.* For it is like *Sarah*, it will have out *Hagar*; that is, slavish and servile Fears, and all the Lusts of the Flesh, with the Affections thereof; and like *Solomon*, it will overlay the Temple of the holy Ghost all with Gold; that is, it will make us all glorious within, nay, throughout, both within and without; even glorious in Holiness, *Acts* 26. 18. and glorious in Love, *Gal.* 5. 6.

Need you Incentives after all my Directions, and Solutions given you? then take these.

Consider that that Kingdom of Heaven, which I perswade you so much to take by Force, is a Kingdom which is,

1. *Ve-*

1. *Very High.*
2. *Very Great.*
3. *Very Rich.*
4. *Very Pleasant.*
5. *Very Glorious.*
6. *Very Durable.*

1. *Very High.*

1. For its Distance *from us.*

2. For its Terms upon which it must be taken *by us.*

First, For its Distance from us: For how far is it think you, from the Center of the World, to the Sun onely? Astronomers tell us, that the Distance which is between them, contains the Semidiameter of the Earth, One thousand seventy times. And how far it is from thence to the Empyrean Heaven, who can tell? no man living. The Scripture therefore calls Heaven, *Heights*, *Psal.* 148. 1. and saith further, that *Heaven for Height is unsearchable*, *Prov.* 25. 3. So that no Thieves can approach it, no Ene-

Minima solis distantia a centro mundi continet semidiametrum terræ millies & septuagies. Lambert. Dan. *in Phys. Chryss.* p. 2. *tract.* 4. c. 18. p. 160.

mies assault it, no Wars reach it. There may be another reason given for this, why Heaven is above the reach of all its opposites, because it is not to be seen, being far above all aspectable Heavens, *Ephes.* 4. 8. The † Brethren of the Red Cross, as they call themselves, give out (as I have read it in one of their own printed Books) that the house of their meeting is not to be seen, which I question, whether they speak true in it (though they say, that they are of the purest Protestants) But this is undoubtedly true, that the Heaven of Heavens is a place which by us here cannot be seen; for, *the eye hath not seen the things* (whereof this Heaven is one) *prepared for those that love him,* 1 Cor. 2. 9. If then, ye will be a in safe & secure place indeed, which may not be lyable to surprizals; then labour for this Kingdom, to take it by *force.*

† *Fratres Rosea Crucis.*

Secondly, For its Terms, upon which it must be taken by us: For what are the Terms upon which it stands, think ye? the Terms of it are such as these, *They that will enter me,* saith this Kingdom, *must exceed in Righte-*

Righteouſneſs, even the ſtricteſt Phariſees that ever lived: For except your Righteouſneſs exceed the righteouſneſs of the Scribes and Phariſees, ye ſhall in no caſe enter into the Kingdom of Heaven, ſaith Chriſt, *Mat.* 5.20. *and ye muſt be perfect, as God is perfect,* ſaith this Kingdom, according to *Mat.* 5.48. Now, if ſome men were to ſerve as Souldiers under a Captain, or General, who promiſes them, that they ſhall have for their Service, whatſoever they take, though it be a Kingdom, but that they muſt do more work than all other ordinary Souldiers, muſt wake when others ſleep, muſt faſt when others feaſt; they would all ſay, O what high and hard terms be theſe! And yet to win a Kingdom, be perſwaded to ſerve ſuch a General, and even *force* themſelves to it, and take extraordinary pains for it, becauſe the Terms propoſed are ſo high, as that otherwiſe they cannot have it. And ſo ſhould we *force* our ſelves to win the Kingdom of Heaven, and take extraordinary pains for it, becauſe of the high Terms of it, and becauſe elſe we ſhall never enter it, unleſs we do more work than all other

common Sonldiers among men, and keep our ſelves waking, when other men are ſleeping, and abſtain from all manner of meat many times, and from all exceſſive eating and drinking at all times, and that even then, when others at their feaſts are inebriciting themſelves with ſtrong drink, and gluttiug themſelves with creature-delights, and varieties of diſhes and dainties.

2. *A very great Kingdom.* The World with the Kingdoms of it, is an extraordinary great thing: They write that the * compaſs of it is about one & twenty thouſand *Engliſh* miles, and ſomewhat more: but Heaven is infinitely greater; for, *Behold! Heaven and the Heaven of Heavens cannot contain Thee:* as if he ſhould ſay, though it be ſo extraordinary great, *how much leſs this Houſe which I have built,* ſaith *Solomon,* 2 *Chron.* 6. 18. Now there is a time when

* *Mr.* Bolton *in his direct. for a comf. walk,* p. 13. *So* Speed, *Ambitum ejus quidam eſſe volunt Leucarum Gallicarum novem millium et amplius.* Lamb. Danæus *in ſua Phyſ. Chriſt.* p. 2. *tract.* 3. c. 23.

when we may not ſeek great things for our ſelves, *Jer.* 45. 5. but at all times we may and ſhould ſeek after the great Kingdom of Heaven, and now more eſpecially, having been ſo much perſwaded to it; and therefore go forth, O my Brethren, in the greatneſs of your ſpirits, and heighth of your hearts, to *win*, to *take*, to *force* this great Kingdom of Heaven, which I have ſo much extolled, and which cannot be otherwiſe taken, but only by Force. The Lord help you in the doing of it.

3. *A very rich Kingdom*, for in it are Streets of Gold, and Gates of Pearls, *Rev.* 21. 21. So as that that * bleſſed Woman-Martyr of *Exceter* might well ſay; when one offered her Money, and ſhe refuſed it, *I am going to a place where Money bears no maſtery:* all the Wealth of *England*, all the Gold of both *Indies*, all the Pearls in the *Erythean* Seas, are not to be compared with the Riches of it. Now if Riches be any thing eſteemed by you, and ye deſire to be rich indeed, then ſtrive to win this Kingdom by Violence; for then you are made

* *Mr.* Fox *in his Acts and Mon.*

rich for ever by it, unutterably rich; for all the Riches of *Solomon*, all the Treasures of *Hezekiah*, nay, all the Treasures of *Egypt*, were as nothing to the Riches of it, 1 *Kings* 10.23. *Isa.* 39.2. *Heb.* 11.26.

4. *Very Pleasant*, for there the Sun shineth alwayes, I mean the Sun of Righteousness, which is the Light thereof, *Rev.* 21. 23. and besides, *there are Pleasures for evermore*, *Psal.* 16. 11. Mark; *For evermore*: and therefore far better Pleasures than here; for the Pleasures of Sin, and of this life, are *but for a season*, *Heb.* 11.25. like *Jonas*'s Gourd, soon come, soon gone, *Jonas* 4.10. yea, like Lightning, which is gone sooner. No longer than meat is in the Gluttons mouth, and drink in the Drunkards throat, the Pleasure thereof lasteth, when both are down, the sweet gust thereof vanisheth; and therefore if you would enjoy better Pleasures, labour for Heaven, where there are Rivers of rarest Delights, Seas of sweetness, and Paradises of Pleasures for evermore.

5. *Very Glorious. Glorious things are spoken of thee, O City of God*, saith *David*, *Psal.* 87.

87.3. So I, glorious things are ſpoken of thee, O Kingdom of Heaven, for in thee are thoſe glorious Manſions which Chriſt hath prepared for his; in thee thoſe glorious Saints, which ſhine forth as the Sun in the Kingdom of their Father, *Mat.*13.43. in thee thoſe glorious Teachers, Virgins and Martyrs, which wear their Crowns & Aureolaes upon their heads, like crowned Kings for ever and ever; in thee thoſe glorious Armies of Chriſt's valiant Souldiers, who have in the ſtrength of his Might, overcome and vanquiſhed ſo many thouſands of the terribly enraged Enemies of their ſouls; in thee thoſe faithful men, whom all the delights of this World could not make ſo effeminate, as to draw them from the ſtrength of their holy and heavenly Manhood; in thee thoſe holy Women, who together with the World, have ſuperated and overcome their own Sex; in thee thoſe Children who have by their holy manners tranſcended their years; in thee thoſe old men and women, whom here age had made weak, and yet the ſtrength of their Vertues and Graces did not forſake; all wea-

ring their Diadems of Glory, in the Kingdom of Glory: in thee those glorious and blessed Seraphims, who chant forth their melodious Ditties to the Sacred and ever-to-be-adored Trinity to all Eternity; in thee those glorious Joyes which stream from *Jehovah*'s never-failing Love; in thee those glorious Rayes, which beam from the Light of his Pleasant Countenance, to refresh all those blessed and crowned Inhabitants, who mansion and dwell with Christ in Glory; in thee is that glorious Body and Person of Christ himself, which is so decked with Majesty, and doth so shine and glister above the Splendor and brightness of that Fountain of all created Light, the Sun, I mean, in the spangled skie. O ye that love now glittering Glory, labour therefore for this Glory, for this is Glory indeed: Nay, all ye that hear me this day, whatever ye be, be for this Glory, let this Glory keep you waking, let this Glory set all your Brains aworking; for Glory is a mightily working thing, O it will, like a * Spur, even spur us on to high Atchieve

* *Immensum Gloria Calcar habet.*

Archievements: And therefore O let this Glory prick ye forward, beyond all earthly things, towards Heaven, that *by Violence* ye may take it, with all the Glory of it. And thou, O sweet Jesus, do not let this People sleep, or slumber, till they have put themselves upon the taking of it, by a *Sacred Violence.*

6. *Very Durable,* for it is an Everlasting Kingdom, *Dan.* 4. 3. and chap. 7. 27. *even the Everlasting Kingdom of our Lord and Saviour Jesus Christ,* so called, 2 *Pet.* 1. 11. in which regard, it also exceeds and excels all the Kingdoms of the World, even infinitely and unspeakably: for they all shall have, & most have had their Changes, their Ends, their Zeniths, their * Periods, but this shall have none. So the things thereof, and the happiness centered therein, shall have none; *For my Salvation shall be for ever,*

* *Quoniam in genium hoc omnibus creatis ut insita quadam vi ad mutationem ferantur et casum ut ferro consumens quadam rubigo agnata est, ligno exedens caries aut terredo, sic animalibus, opidis, regnis interna, et sue causa perendi.* Lips. de const. l. 1. c. 15.

ever, Isa. 51.6. *And the ransomed of the Lord shall return, and come to Zion* † *with Songs, and everlasting Joy shall be upon their heads*, Isa. 35.10. The like is said of the Glory of it, that there is, and will be *an Eternal weight of Glory*, 2 Cor. 4.17. *And blessed are they that dwell in thy House, they will be* * *still praising Thee*, Selah, Psal. 84.4. *and therefore shall the People* (namely, thy People) *praise Thee for* † *ever and ever*, Psal. 45.17. which puts me upon Eternity; a Type whereof was once set forth at *Constantinople*, in the year 459. after this manner; A certain Fraternity was set up, called by the name of *Acœmets*, who were so called for their not sleeping, because they were alwayes to praise God, both day and night, being divided into three companies, so as that when the first had made an end of singing, the second was to begin; when the second

† *Cum venerint in cœlestem Hierusalem.* Lyra *in loc.* *sic* Cyril Alex. *in loc.*

* *Hebrew* נצח *quod est sicut* לנצח *et significat Æternitatem.*

† *Quod extendendum ad beatitudinem Electorum in Cœlis* Lorin. *in loc.*

ſecond had done, then the third; according to that fore-alledged place, *Pſal.* 84.4. And therefore O bleſſed Kingdom, which is thus Eternal, and in which there is ſinging for ever and ever; O incomparable Kingdom! for what Kingdom elſe is like to thee? in thee is Life without Death, Gladneſs without Sadneſs, Conſolation without Perturbation; Stability without Mutability; O Kingdom to be deſired of all men! as which hath no * end; no night, no adverſary that can deſtroy it: therein, O my ſoul, thou ſhalt enjoy Reſt without labour, Joy without dolor, Life without end, and felicity through all eternity: O endleſs Kingdom! I can hardly make an end of praiſing thee; I muſt needs ſpeak a little more yet of thee, ſaying,

* *O Regnum vere beatum carens morte, vacans fine, cui nulla tempora ſuccedunt per avum.* Aug. *in med.*

† *Yeſterday was with thee (never,*
But to day is preſent ever.

† *Non eſt in te heri, nec heſternum ſed eſt idem hodiernum.*

Tibi

Tibi Salus.
Tibi Vita.
Tibi pax Infinita.
Tibi Deus omnia.

Thou haſt Peace that ever laſteth,
Health and Life that never waſteth.

O that this people were ſo affected with thee, as they ought to be; but herein appears moſt mens extreameſt both miſery and folly, that whereas all men, or moſt, are for Land, rather than for Leaſe, if they can reach to it, becauſe it is, as they ſay, for ever; and whereas they will be ſure to have a penny-worth for a penny, and will give ſo too, yet they are not ſo wiſe, nor will be, in heavenly things; for this heavenly and eternal Kingdom they care not for; they prefer their holdings for their frail lives, and meer trifles, before Land for ever; and this Heavenly and Everlaſting Kingdom, is worth nothing with them, nor will they give or do any thing conſiderable for it, as if it were not worth looking after, which makes

me

me the more earneſt to preſs this matter ſo as I do upon your Conſciences, uſing ſuch Incentives as theſe be, and eſpecially this laſt. O my God, do thou work upon this peoples hearts, and let the Spirit of Life come into the wheels of their ſouls; let him ſo move their affections, as that they may be lifted up; like thoſe Wheels in *Ezekiel*, *Ezek.* 1. 20, 21. becauſe the Spirit of Life is in them. O let not all theſe my labours be utterly loſt, but let ſome poor ſouls be now won to the Shepherd of ſouls.

O Souls, Souls, are ye nothing moved yet with all this? I hope you are; nay, methinks you are by your attention; if ye be, then move, and move indeed; I mean ſo ſtrongly, ſo vigorouſly, ſo effectually towards Heaven, to take it by Force, as that the world may ſee your change, your zeal, your forwardneſs, your labouring for Heaven; Heaven ye ſee is even at hand; as the Baptiſt ſaid once, *The Kingdom of Heaven is at hand*, when he ſo preached it up, *Mat.* 3. 2. it was ſo, and ſo it is now, and

divers

divers enter into it; nay, take it by Force; O do you so likewise, and so live for ever. So be it.

To God alone be all Honour and Glory.

A New and Living Way OF DYING: OR A TREATISE,

Shewing how Saints, after they have comfortably overcome *Sin* & the *World* by Faith, and after a *New* and *Living* Manner have lived an Holy and Heavenly Life by Faith, may die at last after a *New* and *Living Way*, by, in, and according to Faith; Upon that Famous Scripture,

HEBREWS 11.13.

These all dyed in Faith.——

And provided especially, for Preparation to be made by all men, against the Approach of Death, in these Sickly Times.

By *Christopher Jelinger.*

And Published by some Christian Friends.

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BIBLIOTHECA · BODLEIANA

To The Vertuous Lady

The Lady

ANNE SEYMOUR,

Grace and Mercy be multiplied.

MADAM,

MY *great Respect, and thankful Mind which I bear to your Worthy-Self, and to your Noble Family, for many Favours received, hath caused and com-*

compelled me to Dedicate this Tract to your much-honoured Name: and if it may but find entertainment and acceptance, I shall count my labour well bestowed.

Only give me leave, Much Honoured Lady, to give you a short Account of this my present Undertaking. These late Times are and have been very sickly, and many every where are fallen asleep: and when the time of our departure will be, the Lord only knoweth: and we our selves also know this, that it cannot

be

be long before we likewise shal go to our long home, and be no more seen at our present homes, because our life is but a vapour, Jam. 4.14. and we flie away, *Psal.* 90.10. *which notwithstanding, how few are there which prepare themselves for that time;* Cogitantes de fine infinito, ut vivant in infinitum: *Whence it cometh to pass, that most men, when after they have lived a careless life, they come to be unmanned by Death, they go* Imparati in locum paratum, *Unprepared to a place prepa-*

red, idque in æternum, and that for ever; for that which ends All, is without end. And their nearest friends are much the cause of it; for the common fashion of Friends, is to put their friends in mind of Death, when they doubt that they can live no longer; Zenas the Lawyer, and Luke the Physician, must have given them over, before they will send for Barnabas to give them good Counsel and solid Consolation against their dissolution. But I for my part will not deal so with my Christian Friends. My

My design in this Tract is this, To tell men plainly that shortly they must put off their earthly Tabernacles, & shew them evidently, How they must die whilst they live, that they may live when they die; dying in, by, and according to Faith. This, this I aimed at when I penned this Treatise; which, if it be acted by Faith, will so work upon mens and womens precious souls, and do them so much good, as that they will even long to enjoy the chiefest good; and when their work here is done, will

shew them Heaven open for them; where there is health only, and no sickness; living, and no dying; incorruption, and no corruption; ease, and no pain; singing, and no sorrowing; For the former things are passed away, *Rev.* 21.4.

Many, I confess, have written on this subject of Death, but you will find, that I have left the common road, as much as I might; for my principal aim in this Tract is, To put men upon that New and Living Way, *which the Apo-*

stle

ſtle ſpeaks of, Heb. 10. 20. and which muſt be taken by Faith; according to which we muſt die, to live for ever.

That Great God, and Saviour, who can do whatſoever he will in Heaven and on Earth, ſo bleſs theſe my Labours to you, Madam, and to all that ſhal read them, as that both you and they may fare the better for them here, and hereafter, for ever.

So prayeth
Your Ladiſhips
Moſt humble Servant,

CHRISTOPHER JELINGER.

A New and Living Way of Dying.

HEB. 11.13.

These all Dyed in Faith.——

ALmighty God (as one saith well) hath given to men three Mansions of a diverse Quality;

1. The World, wherein they live.

2. The Grave, wherein they corrupt.

3. Either Heaven, wherein they are crowned; or Hell, wherein they are tormented.

In the World, their Companion is Vanity; In the Grave, the Worms; In Heaven, the

the blessed Angels; and in Hell, cursed Devils: I add, For *like and like suite best one with an other*; Good Men, I mean, with good Angels, and evil Men with Angels-Transgressors: and yet such is the folly of most men, that they would have perpetual habitations, and an ever-during happiness in this vain World, where neither such felicity, nor perpetuity is to be expected: for as all have sinned, so all for Sin must be by Death dissolved, even the best not excepted; as by those Worthies which my Text speaketh of, it appeareth. So that men should rather forecast, what course it were best for them to take, that being thrust out of those earthly Tabernacles, in which now they mansion, they might mount up into that most blessed and blissful House of God, which is not made with hands, *Eternal in the Heavens*, 2 Cor. 5. 1.

What this Course is which men should take, you will understand by my future Discourse, wherewith I shall, God willing, entertain your Christian Patience, declaring FAITH to be that most happy Instrument, which must bring you to such a

firm,

firm, durable and glorious ſettlement. This uſhered and conveyed thoſe gracious Saints which my Text ſpeaks of, out of their earthly and unſtable habitations, into thoſe heavenly Manſions above, and places of unexpreſſable Delights; for *they all dyed in Faith*; and *the end of Faith* is, as St. *Peter* tells us, *the ſalvation of our Souls*, 1 Pet. 1. 9. I ſhall therefore call the whole enſuing Diſcourſe, *A New and Living Way of Dying*, and ſhew therein, how we may in a moſt ſweet & comfortable manner, after an holy and heavenly walking, die at laſt, by, in, and according to Faith; Faith, I mean, unfeigned, lively and ſaving; In which the antient Patriarchs dyed, according to my Text, *Theſe all dyed in Faith.*

In the beginning of this Moſt Excellent Chapter, the holy Apoſtle deſcribeth Faith by three ſeveral Effects.

The firſt is, That it procreates and begets a ſure and certain hope of things promiſed by Almighty God, *ver.* 1.

The ſecond is, That by Faith men pleaſe God, *ver.* 2.

The

The third is, That we believe things to humane reason incredible, *ver.* 3.

Which done, he illustrates and brighteneth the said Effects by Examples prompted out of the Sacred Book of God.

And first of all, he produceth some Believers, who flourished before the Flood; as *Abel*, *Enoch*, *Noah*, ver. 4, 5, 6, 7. to prove both the second and third effect; the second by *Abel* and *Enoch*, the third by *Noah*.

Afterwards he descends to a second Class of Examples, reckoning up such ancient Fathers as lived after the Flood, before *Israel* went down into *Egypt*; *Abraham*, I mean, *Isaac*, *Jacob* and *Sarah*, to confirm the first Effect, *ver.* 8, 9, 10, 11, 12.

Having explained the said Examples, he super-adds an Amplification, which beginneth with the words of my Text, declaring that the forementioned ancient *Patriarchs* and Believers, were both most certain in their Hope, and constant in their Expectation of the Impletion of the Lord's Promise which he had made unto them; *For they dyed in Faith*, saith he, such was their constancy.

And

And thus you may see the coherence of these words with the former.

Two things we may note in the Text it self, which is a Sacred Narration.

1. *Qui.*
2. *Quid.*

That is,

1. Who they be that are spoken of.
2. What is spoken.

1. *Who? All these.* And who be these? I answer; We may understand * either *Abraham, Isaac, Jacob* and *Sarah*, living after the Flood (for of such he spake before;) † or all those Patriarchs which lived both before and after, *Enoch* excepted.

* *Eagnejus in loc.*

† *Defuncti sunt omnes isti] quipost diluvium fuerunt, vel omnes praeter Enochum translatum.* Dionys. Carthus. in locum.

2. *What is spoken of all these?* That *they dyed in Faith.*

Where observe with me again, two things.

1. *Quod*

1. *Quod.* 2. *Quomodo.*

Or,

1. That they dyed.
2. How they died.

1. *They Dyed.* This puts me upon Death. A Philosopher called *Secundus*, being asked of the Emperour *Trajan*, What Death was? described it thus; *Death is an eternal sleep,* (he should have said a long sleep) *the dissolution of our bodies, the fears of rich men, the desire of poor men, an inevitable event, an uncertain Pilgrimage, a Robber of Mankind, the Mother of sleep, the passage of Life, the departure of the living, and a dissolution of all*; thus he: But we may more briefly term it a departed breath, enlivened at first by breath cast upon it. Thus they dyed, and yet they were very good, gracious, and most eminent Saints; for Death favoureth none, but like a cruel Mower, cuts down flowers, even the fairest and goodliest; the very best and Holy Men, I mean, which are the very Stars of the Earth, as well as common grass; ordinary and common men, I mean, in the spacious and capacious field of the world.

Doct.

Doct. 1. *Good Men then (as you see) must die, like other men. Death, like those merciless and inexorable Creatures, Fire and Water, spareth none, * all must away, both good and bad.*

* *Omnia sub leges Mors vocat ira suas.*

This is the point which I will,

1. Confirm and fortifie.
2. Vindicate.
3. Explicate.
4. Apply.

I. I'll confirm it,

1. By Scripture.
2. By Experience.
3. By Reason.

1. By Scripture, which is full of such sad Examples, as will sufficiently evince the truth of this Assertion. Pervolve but the 5th chapter of *Genesis*, and you shall find that all those good Patriarchs that lived before the Flood, dyed as well as other wicked and ungodly men. And then search for those that lived in succeeding Ages, besides those whom my Text makes mention of,

of, as *Joseph*, *Moses*, *Aaron*, *Samuel*, *David*, *Josiah*, *Hezekiah*, *Isaiah*, &c. and you shall find them all dead, *Acts* 7.15.

2. Nay do you but ask Experience what is become of such holy and heavenly men and women as you knew in your time, and it will tell you, they are all dead; or if you will * view but the Graves and Monuments that are in this Church and Church-yard, and they will affirm the same.

* *August. l. de Nat. et grat.*

3. But I suppose that some of you do rather wonder why it should be so, than doubt whether it be so, seeing the truth of this assertion is so manifest and apparent; and therefore understand,

1. *Reas.* That when *Adam* fell, it was not the *man* that fell, but *mankind*, *Rom.* 5. 19. so that all, both good and bad, must therefore taste of deaths cup; as it is written, *Wherefore as by one man Sin entered into the World, and Death by Sin, so Death passed upon all men, for that all have sinned*, *Rom.* 5.12.

2. *Reas.* It is a favour afforded by Nature,

ture, *Quod gravissimum fecit, fecit commune, ut crudelitatem fati consolaretur æqualitas.*

That she hath made that common which is most grievous, that so Equality might solace the Cruelty of that fate which is altogether inevitable. And,

3. *Reas. That which thou sowest, is not quickned except it die,* 1 Cor. 15. 36. So that the Godly cannot be raised according to the order and method which God hath decreed & ordained in his Wisdom, for their entrance into his heavenly Kingdom, unless they be first by Death dissolved, and like seed, sown and interred in the ground from which they were first extracted. To this purpose also is that, 1 *Cor.* 15. 50. *Flesh and Blood cannot inherit the Kingdom of God;* that is, † our Bodies, as now they are corruptible, unless they die, and so be changed, being raised again by the Power of God, and made incorruptible.

† *Calvin in loc.*

4. *Reason.* God's Word must needs be verified; Now God hath said, *In the day that thou eatest thereof, thou shalt surely die,* Gen. 2. 17. So that even the best must needs die

one

one way or other, that God may be true; but eternally they cannot die, because Christ dyed for them, to exempt them from that Death, *Rom.* 5. 10. 21. they must needs die temporally, though they neither can nor shall be under the tyrannizing power of Death eternally.

5. *Reas.* The Godly are compounded of Elements, as well as others; And there is a Rule in Philosophy, *That whatsoever is made up of Elements, must be dissolved again into the same*; for Composition is a beginning of a Combate, a Combate of a Separation, a Separation of a Solution; so that needs they must die as well as others.

6. *Reas.* Christ himself, the eternal Son of God, died a temporal Death, to bring them to everlasting Life, *John* 3. 16. and therefore how unreasonable a thing would it be, if themselves should be exempted from that Death, of the which he himself tasted? shall the Physitian taste of a bitter cup for the Patients sake, and shall not the Patient also himself drink of the same Cup too?

7. *Reas.* Nay, how can they be conformable

mable to the ſame eternal Son of God, their Lord and Saviour, as they muſt be even by the unalterable & eternal Decree of God, *Rom.* 8. 29. if they ſhould not die as he dyed, leaving us all an Example to follow after: As if he ſhould have ſaid, as much in effect, as once *Gideon* ſaid to his followers, *Judg.* 7. 17. *As I do, ſo ſhall ye do*; or, rather (*mutatis mutandis*) as I *die*, ſo ſhall you *die* after.

The Third Proſecution.

Object. You will ſay unto me, *Why then was* Enoch *tranſlated before the Flood, and* Elias *after? and why ſaith the Apoſtle,* We ſhall not all ſleep, 1 *Cor.* 15. 51. *if good men muſt die as well as others?*

To this I anſwer.

Sol. Their very Tranſlation was not without a kind of Death, for they were changed; and Death is but a change, *Job* 14. 14. The ſame may be ſaid of thoſe, 1 *Cor.* 15. 51.

2d. Object. If you reply, *But what meaneth*

meaneth then the Apoſtle by this Antitheſis, when he ſaith expreſly, We ſhall not all ſleep, but we ſhall be changed?

Sol. I anſwer. Theſe words have troubled ſome not a little; and therefore we ſhall find three differing Latin Tranſlations:

1. Some read the words thus, *We ſhall not die, but we ſhall all be changed.*

2. Others read them thus, *We ſhall all riſe, but we ſhall not all be changed.*

3. Others thus, *We ſhall not all ſleep, but we ſhall all be changed.*

The Cauſe of which diverſity I conceive to be this, Becauſe ſome were offended by the Greek Copies, as if they did contradict that in *Heb.* 9. 29. but we need not go ſo far as they, a Diſtinction will clear all.

There is a twofold Death;

1. *Ordinary.*
2. *Extraordinary.*

1. The *Ordinary* is a Solution of the ſoul from the Body.

2. The *Extraordinary* is an Abolition of mans corruptible Nature.

Now then when the Apostle tells us, *We shall not all die, but we shall all be changed*; the sence of his words is not, that therefore some shall not die at all; but only that some shall not die an ordinary death, because their souls shall not be severed from their bodies; which notwithstanding it may be said, that they shall die a kind of death; which we call *Extraordinary*, because there cannot be a change without an abolition of the former corruptible Nature.

The Third Prosecution.

I should now set sail, and lanch forthwith into the deep of your hearts, by some powerful Application, but that I must clear all things first behind me, before I can comfortably commit my self to such a vast Sea of Matter as is now before me, declaring what I mean by the Death of the Godly, when I say, *They must die like other men.*

1. Some

1. Some things their death hath common with the deaths of the Ungodly.
2. Some thing it hath peculiar.

I. The Commonneſs of both Deaths conſiſts in ſix Reſpects.

1ſt. *Reſpect.* As the Souls of the Ungodly are ſeparated from their Bodies, ſo the Souls of the Godly; unleſs God take them away by a Death *Extraordinary*, like *Enoch* and *Elias*, *Eccleſ.* 12.7.

2d. *Reſpect.* As the Diſſolution, being natural, and not violent, followeth in the one, when natural heat faileth, the radical humour being by heat dryed up and exhauſted, like Oyl in a Lamp, which alſo thereupon goes out, and is extinguiſhed, ſo in the other. Hence it is that the Grecians have called the dead ἀνίβιωτας, becauſe they are humourleſs.

3d. *Reſpect.* As this Diſſolution, when it is * violent, happeneth in the one either by a caſual ſubſtraction of the radical humour, or by a ſuffocation of the natural heat upon ſome oppoſition made

* *Cic. l. 1. Tuſcul. Quæſt.*

made inwardly or outwardly, so in the other. See 1 *Sam.* 31.6.

4th *Resp.* As the dissolution of the one (if it be not sudden) happeneth * two wayes;

* *Suarez. Metaphys. Disputat.* 11. *to.* 1. *sect.* 3. *fol.* 232.

1. By divers Alterations and Dispositions which precede the instant of Death, and corrupt the subject.

2. By that destruction which it causeth in the very instant of death. So the other.

5. *Resp.* As the Dissolution of the one is not only a separation of their souls and bodies, but also a dissolution of those things whereof their bodies were compounded; which also is aptly called, *Corruption*, 1 *Cor.* 15.12. so the Dissolution of the other.

6. *Resp.* As the one leaveth this world, and goeth hence to some other place, so the other, *Psal.* 39.13. *Acts* 1.25. So that * *Socrates*'s description of Death, may well be received as very proper and pertinent; Death is the souls change of one place for another.

* *Socrates apud Plat.*

II. The

II. The Peculiarity of the Death of the Godly, consisteth or will appear in five things.

1. Though the Souls of the Godly be dis-joyned from their Bodies, like the souls of others, yet are they not so violently taken away like the souls of others, *Luke* 12.20. but rather surrendred with their good will and liking, *Mat.* 27.50. *Acts* 7. 59.

2. The death of the Godly is not only a dissolution of the soul and body, but also a separation of both from Sin, *Rom.*6.7.

3. It is an abolition of all humane Frailties, *Rev.*11.4. so that one may truly say of it, as a Martyr said to his fellow-Martyr, of that bloody Bishop of *London*, *My Lord of* London *will be our good Physitian, and cure us both, &c.*

4. It is but an ἀποδημία, or Peregrination, as *Socrates* calls it; or a *Transitus*, and an *Exodus*, a going over, and comming out; not an *Interitus*, or going down; I say it is an *Exodus*, or going out; like the comming of *Israel* out of *Egypt*; for so the Godly do but leave this World, which

which is like *Egypt*, full of toyl, and pass on even triumphantly, thorow the abhorred Confines of the King of Fear, being carried upon the wings of Joy, and in the arms of Angels, into the Celestial *Canaan*, which is full of unknown Delights, and endless bliss, *Luke* 23.43. *Rev.* 14.13.

5. Nay it is a making, rather than a marring of them; a reparation, and not a destruction; In a word, a state of Perfection, and not of Perdition; for being dead, they are said to be made perfect, *Heb.* 12. 23. So that the Hebrews have aptly termed Death in that regard, תם and תמם which words being inverted, are מת and מת which words signifie *Perfection*, and *Innocency*, to shew that Death shuts up and finisheth all Imperfection, and makes compleat and perfect. When therefore I say, that the Godly also must die like others, I regard those six *Respects*, which their death hath common with the death of others; for otherwise, though they dye as well as others, yet do not they die like others, in regard of those five Peculiarities, which here I have purposely specified, that the vast

Diffe-

Difference which is between the Death of both, might appear, and be evidently seen of all.

The Fourth Prosecution.

Now for Application.

1. *Use.* This may inform us of the Greatness of the Wrath of God against Sin, seeing that the very best cannot be exempted from Deaths Tyranny, which God's flaming Wrath against and for Sin hath subjected us all unto. It is almost 6000 years agone, that *Adam* sinned by eating of the forbidden Tree, and yet could not all this length of time, make him forget that one Offence; no, no, *Manet alta mente repostum judicium Paridis*, said *Virgil* in another case; and we may say as much in this, The Lord remembers that Sin still, and keeps his Anger against it still, so as that no intervening Grace or Goodness in the holiest person, can make him let go his Wrath, or remit his first Mulct or Penalty, Death, I mean, once menaced and decreed: and yet as *Moses* complained

ed once, *Psal.*90.11. so may we now, *Who knoweth*, or understands, considereth and believeth, as *Luther* in Dutch rendreth the Original, *the power of thine Anger*, though we be even consumed by it, *ver.*7. Wherefore in the first place let us learn, and lay to heart, the Power of the Lord's Anger; for you see by *Moses*'s complaint, that scarce any knoweth it, or considereth of it:

Whereupon it cometh to pass that Sin is,

1. So slighted as it is in your Judgements.

2. So embraced in your Affections.

3. So multiplied in your Conversations; because you do not once seriously consider the Powerfulness and Greatness of God's Wrath, by which we are consumed one by one, the very best not exempted.

The Second Use.

Must godly Men, who are like precious Wheat, die like other men? Then woe to the

the Ungodly, which are but Chaff; for what will become of them? if God ſo deal with the green wood, what will he do to the dry? if he be ſo ſevere againſt his own, for that old ſin of *Adam*, how rigorous then will he be againſt Aliens? if they that are reconciled unto him by the death of his Son, yet muſt taſte of Deaths cup, what will be the end then of you that are yet unreconciled? Certainly my tongue is not able to expreſs that unutterable and unſpeakable Wrath, which will moſt certainly ſeize on you unreconcil'd Adulterers, Boaſters, Idolaters, Lyars, Cozeners, and on you, fierce, proud, envious, worldly and covetous Men and Women, for you muſt taſte of a double Death, the firſt and the ſecond, *Rev.* 21. 8. Now how fearful and formidable the very firſt Death is, you know all, who ever ſaw a man unmann'd, and laid in the dûſt to putrifie, and to be meat for Worms, whereby you may eaſily conceive, how dreadful needs muſt be, and will be both, when one after another, as it were, ſhall require your ſouls, as it is written. *Luke* 12. 19, 20.

20. *Thou fool, this night they shall require thy Soul from thee*, as the Original hath it: Mark; *They shall require it*; and who be *They*, but the first and the second Death? as I conceive, one seconding the other.

O think on this double Death, all ye Drunkards, and Fornicators, Swearers, Usurers, Epicures, Gurmands, Atheists and Hypocrites; and imagine in what a woful plight your Souls will be, when those two Deaths shall so require them, and they shall be forthwith thrown and cast into that formidable *Lake that burneth with Fire and Brimstone, which is the second Death*, Rev. 21. 8.

Lamentable was the case of the Men of *Sodom*, when suddenly they saw and felt both Fire and Brimstone dropping down from Heaven upon their Bodies; but infinitely more grievous, woful and deplorable will be your condition then, when these your immortal Souls shall begin to feel in a moment after their departure,

ture, that ever-during Fire and Brimstone, which the Lord in his Fury will rain upon them in that infernal Pit: for as the † peccant Spirit or Soul of man, subjects it self to the baseness of sin, perverting the Dignity of its Noble Nature; so the order of God's Justice requireth, that it, as well as the Body, should burn in the very dregs of worldly bodies; corporeal Fire and Brimstone, I mean, which never shall be quenched.

† *Bonavent. Brevif. cap. 6. pag. 7.*

This will be the Catastrophe of all your sports and delights, and profits of your sinful Life.

It was a witty saying of a learned man, That Marriage was a short and sweet song, but that it hath a long and doleful close.

So of all the Pleasure we take in sin, we may truly say, that it is a Song short for the time, and sweet for tune, as long as it lasteth, for it runneth much upon Quavers and Semiquavers, of Mirth and Jubilation, but

but the time suddenly changeth, and the tune is altered, for then followeth, without rest, the Sarges and Songs of sorrow and lamentation, which cannot be measured by any time, or uttered by any humane tongue: Hence when one who had lived but a lewd and ungodly life, was departing, as one * relates it of him, he cryed out even in this World most lamentably, *O lamentable Destiny! O infinite Calamity! O Death without Death! O those contiual Cryings, which shall never be hearkened unto! our eyes can see nothing but sorrowful Spectacles, and intolerable Torments, our ears can hear nothing but Wo, Wo, without end woful. O thou Earth, why dost not thou swallow? O ye Mountains, why do not ye cover us from the presence of the Judge? How far do the Torments of Hell exceed all the tortures of this Life! O ye bewitching Pleasures of this World, how have ye led us blindfolded to the Horrors of Hell? Wo, wo for ever unto us, who without hope are cast from the Favour of God, so that after ten thousand years we*

* *Doctor Hill in his Direction to dye well*, p. 123.

we might be delivered! O that in any time we might have an end! But it cannot be; Our Temporal Pleasures have Eternal Pains, our Mirth is now turned into Mourning, and we are cast into Everlasting Fire. Thus he. I do not speak this to drive you to desperation, but to perswade you to an alteration, that you may change your Estates and Lives for better; praying God, All-powerful, to turn you, that you may be turned from your sins; and he from the fierceness of his Wrath, and so consequently may not come into that woful, woful place of Torments, which shall never have an End.

The Lord touch your Hearts, that you may consider both your own Misery, and this blessed Remedy, and so may flie from that wrath which is to come.

The Third Use.

If the Godly must die like other men, then let every one of us that is Godly, be more mindful of his own death, then usually the very best are; and let him make

his particular application to himself; Then I also must die as well as other men, and moulder away into rottenness and dust, see *Deut.* 23. 29.

Plato that *Princeps Philosophia*, or Prince of Philosophy saith, There is *Nulla Salutatis Philosophia*, no wholsom Philosophy, *sed perpetua Mortis Meditatio*, but a perpetual Meditation of Death. It is, saith *Scipio*, *The most honourable Philosophy to study a mans Mortality.*

The Meditation of Death, is the Life of the Wise; nay, it is the very Life of a Christian Life, say I, and the greatest wisdom of the Godly who is truly wise; And therefore (to help our selves herein.)

The First Help.

Let us now and often pray with *Moses* the man of God, *Lord teach us to number our dayes, that we may apply our Hearts unto Wisdom*, Psal. 90. 12.

The

The Second Help.

Let us take an occasion by every thing we see, to remember our latter end; for as King *Philips* Remembrancer told him every day, *Philippe memento Mori*, *Philip* remember that thou must die; so every Creature almost that comes to our view, minds us of our Death, saying as much to each of us in effect, Remember man that thou also must die.

I'le instance in Particulars.

The First Instance.

Our very Shooes we wear, being made of Skins of dead Beasts, tell us somuch, and therefore when we put them on, let us remember that we also must die.

The Second Instance.

Our Victuals we eat, being the flesh of dead Beasts, say so much, and therefore

we need not then a Deaths-head to put us in mind of Death, * as in ancient time among the *Egyptians*, Deaths Picture was shewed to men at their Feasts, to mind them of Death: the Meat it self representing the Image of Death, is a sufficient remembrancer, whereby we may, if we will, yea, ought to remember our Mortality.

* *Lang. Pol.*

The Third Instance.

When we walk in the coloured Fields, and view the gay Diaperie of the Earth, we may thereby be put in mind of Death; for every Pile of Grass, and every fading flower there, tell us of it; so as that we might, if we did not turn our deaf ear to such Powerful Lectures, hear as it were, a Voice behind us, saying, *All flesh is as Grass, and all the Goodliness thereof as the Flower of the Field; the Grass withereth, the Flower fadeth, because the Spirit of the Lord bloweth upon it*, Isa. 90. 6. I pray you therefore take notice of this Lesson.

The

The Fourth Inſtance.

The Earth we tread on preacheth the ſame Lecture, telling us, that being compounded of that Element, we muſt needs return again unto it, according to that * Philoſophical Axiome, *Whatſoever is compacted of Elements, muſt needs be diſſolved again into the ſame*; Wherefore as often as we do but look on the Earth, let us remember the Word of the Lord, *Duſt thou art, and to duſt ſhalt thou return*, Gen. 3. 19.

* *Damaſc. l. 1. de Fide. c. 4.*

The Fifth Inſtance.

The Corps, Sepulchres, and Monuments of the Dead tell every one of us ſo much, ſaying as it were, *Hodie mihi, Cras tibi*, To day it is my turn, to morrow it may be thine; Wherefore I adviſe you to walk now and then up and down in a Church, or Church-Yard, and to view ſuch Sepulchres and Monuments of the deceaſed

ceased deliberately; for then you cannot but mind your own Mortality, reading theirs upon their silent Tombs, and memorials engraved with most legible Characters; not so much in Marble, as in the very dust wherein they lie, and unto which they are returned.

The Sixth Instance.

Your own frail Bodies consisting of contrary Elements, as Fire, Air, Water, Earth; I mean the four Humours, Choler, Blood, Phlegm, Melancholie, which are like them, combating and fighting one against another, can tell you, that needs there must follow a dissolution; for, as I told you, Composition is the beginning of a Combate, a Combate of Separation, a Separation of a Dissolution.

Wherefore, as in old time, one came after the ancient Emperors, riding in their Tryumphant Chariots, crying with a loud voice, † *Respice post te*, Look behind thee: So let me now come after all

† *Tertul. in Apol. adv. Gentes. cap. 33.*

all those high and hurtful conceits which you have had of your own Parts, Worth, Strength, Youth, Wealth, Health; and after all those applauding Flatterers, which have made you often too secure, saying with a loud Voice,

Look but upon your selves, and behold your Bodies, which a thousand wayes may be on a sudden dissolved, though but one way they entered into this present World; for whilst you are speaking, walking, eating, writing, thinking, or sleeping; these four contrary Elements are ever fighting, whereupon, as in other Battels, one party may prevail in an instant, and cause a great slaughter; so one of them may prove predominant, and cause a final dissolution of your weak and mortal Bodies; and this may fall out so, even suddenly and unexpectedly; as experience hath taught us by the sudden Deaths of many, who had not so much leisure as once to speak one word more after they were so suddenly and violently assaulted.

The Seventh Inſtance.

When you go to bed, you are even by that ſilent cuſtom of yours thought and told you of your Mortality; for how can there be almoſt a more lively emblem of Mans dying, than

1. His unraying of himſelf? which may mind him of the putting off his Body of Earth, 2 *Cor.* 5. 4.

2. His * lying down upon his Bed; which may put him in mind of his lying down in the Grave, which will be his Bed.

* *Cum in lecto cubas ſit tibi ipſe jacentis habitis figura in Sepulchro Clauſi.* Iſid. *de ſummo bone.*

3. His very ſleeping, which may call to his mind his laſt and longeſt ſleep, when he ſhall ſleep in his Death, and riſe no more till at that great and dreadful day of the laſt Doom, the ſhril and loud ſounding Voyce of the Son of God ſhall awake him out

out of his ſleep, ſaying, *Surgite Mortui, venite ad Judicium*, Riſe O ye Dead, and come to Judgment. Hence the very * Heathen, as well as the † Pen-men of Gods Holy Spirit have reſembled Death to a ſleep, and called ſleep *Deaths* * *Myſtery*, and Death, *Sleeps Brother*. So † *Synopa* the Cynick, being nigh his end, and very ſleepy, ſaid to his Phyſician, awakening him, *Ne mireris, frater fratrem autevertit*, Wonder not at my ſleeping, one Brother preceds another.

* Ἐνθ' ὕπνῳ ξὺμβλητο κατιγνήτῳ θανάτοι. *Homer. Iliad.* 14.

† *Chron.* 21. 1. *Acts* 1. 60.

* ὕπνος τὰ μικρὰ τοῦ θανάτου μυςήρια. *Mneſimachus Com.*

† *In Filia vel ſcient. bene moriendi.* Fol. 47.

* *Pauſauias* in like manner writes of the *Laconiens*, that they ſet up two Simulachres, for Death and Sleep as two Brethren.

* *Pauſan. in Lacon.*

Wherefore I beſeech you, that as often as you are going to bed, to take your natural reſt, you will conſtantly remember by theſe three

three things, that one needful thing, which is Death, making a particular application of each emblem, as thus; let a Godly man say to himself,

As now I go to my bed, so I must go to my Grave; and as I put off my Cloaths, so ere long, nay this night it may be, I must put off my Earthly Tabernacle, which is my Body; and as I shall fall asleep, and know nothing that is done while I am asleep, so must I very shortly sleep up, and die, not knowing any thing that shall be done here about me, or with me, or to me; nor can or will any Sanctity or Godliness that is in me, be able to deliver me from the fatal stroak of Death, which will steal upon me like sleep; for the very Godly must die as well as others.

And here let me press upon you a few Perswasives to this remembrance, which is so rare in the very best.

The First Perswasive.

Consider how secure the best of us are without it, like the people of *Lais*, before the *Danites* came upon them and slew them, *Judg.* 18.27. so are we; no longer then death is before us, doth any thing almost go neer us, or move us, as appears by many things. I'le instance but in a few:

1. When the Plague doth cease in a place near us.

2. When any other common sickneſſe doth leave *us* or *ours* in our Families.

3. When Warrs or rumours of Warrs threatning us do surcease among us.

4. When a Funeral, which did mind us of Death, is forgotten again by us; how secure grow we by and by and slow to good! whereas as long as we were in some fear or danger, and so consequently mindful of our latter end, we were mightily stirred up to Duties.

And therefore should we not for this very cause strive to remember our Mortality more

more then we do, that ſo doing, we might ſhake off that groſs ſecurity, which is ſo common among us.

The Second Perſwaſive,

And do ye not ſee how ſtrongly ſin doth prevail againſt you, when ſuch holy thoughts of Death are departed from you? Juſt as it was in the dayes of *Moſes* with *Iſrael*, ſo it fares with us now, when *Moſes* was but gone out of their ſight upon the Mount, they preſently fell to Idolatry, and made a Golden Calf, *Exod.* 31. 3, 4. So ſoon as Death is but a little departed out of our mind, we fall to Spiritual Idolatry, and make a God of the Belly, *Phil.* 3. 19. Or of out Parts, or of our Money, *Epheſ.* 5. 4. Or of our Children, or of our Gardens, Houſes, Walks, Friends. In a word, how fooliſh and vain are we, as *Moſes* implyeth, *Deut.* 32. 29. *Pſal.* 90. 12.

Do ye not find it ſo? can ye deny it? and had we not need then to keep *Moſes*, I ſhould ſay death, ever with us, and not to let

let him go out of our minds, that we might not so soon and easily fall to such Idolatry?

The Third Perswasive.

Consider we likewise how unquiet and how dubious we are most times, when we do put off the most needful remembrance of death. For, as thereupon it comes to pass that we grow secure and backward in Duties, and prone to sin; (as I have already shewed) so can we not but (after that) even question our estates to Godward, and interest in those unknown and unexpressable joyes, delights and pleasures, which attend the Godly after Death, in Heavens Kingdom: like *Aristotle*, who said, when he was dying, *Anxius vixi, dubius morior nescio quo vado*; so should we be forced to say in a manner, if in that Case, we should be assaulted by Death, *Anxiously we have lived, doubtfully we die*, we know not whether we shall go to Heaven or Hell.

So

So true is that excellent saying of a wise man, that *sine Meditatione Mortis tranquillo esse Animo nemo potest*, That without this Meditation of Death, none may be quiet or enjoy true tranquility in his Mind.

Let none therefore that is Godly, either refuse to pray (as I said) with *Moses*, *Lord teach us to number our dayes, that we may be more wise and sober*, or to be beholding to any Creature to be put in mind by it of Death.

Forasmuch as you all see what need we had all so to do, that we may not be so secure, so prone to sin, and so doubtful as many times we are and have been.

The Fourth Use.

Must Godly men dye as well as others? then let none of us that is Godly build Tabernacles here, but rather let him live as a Pilgrim upon Earth, like those ancient Believers, *Heb.* 11. 13.

And

And as the * *Scythians*, who travel up and down, not having any fixed or certain mansion-house; so let him be in this present World, as without a House, without Lands, without Money, without a Wife, without Children, and without Friends; that is, if he have an House, Land, Money, Wife, Child, Friend, let him be so loose, so indifferent, so free, so un-engaged, un-intangled, and untyed in his affection, as if he had none, 1 *Cor.* 7. 29, 30. *because he may, yea, must ere long be* * *without them*: And if he have no great means, let him rather passe by them valiantly, than peruse after them inordinately, or wickedly; for if he had them, he would be forced very shortly to leave them, and to be gone, though he should be never so holy and godly; according to my Text, *Those all dyed.* *Guerricus* † hearing these words read in the Church, *Gen.* 5. 5, 6, 7, 8. *And dyed,*

* *Chrysost. in Matth.* 22. *hom.* 70.

* *Habui enim illos tanquam amissurus.* Seneca *Epist.* 64.

† *Considerat. of Eternity.*

and

and dyed, was ſo wrought upon thereby, that he retired himſelf from the world, and gave himſelf wholly to his devotion, that he alſo might die the death of the godly. Let theſe words of my Text work in like manner upon you, I pray you, and then your hearing will make you as happy as his did him.

How they dyed.

2. You have heard of the death of theſe holy Patriarchs that lived before and after the Flood; would you know how they dyed? then mark what followeth, [*In the Faith*,] or rather, *According to Faith*, as the * Original hath it, and both antient and modern Interpreters tranſlate it; and the meaning of this ſpeech is, as ‡ Expoſitors ſay, they dyed * *by and with* † *Faith*; that is, being * conſtant in the Faith, and laying hold on the Promiſes made to Faith: where by Faith, we muſt underſtand likewiſe

* κατὰ πίστιν.

‡ *Gagneius in loc.*
* *Lyra in loc.*
† *Calvin in loc.*
* *Piſcat. in loc.*

wise not a dead, or historical, or temporary Faith, but a lively, saving, justifying Faith; which is first discribed in the very front or first verse of this Chapter; and then exemplified by so many Instances in the residue to the very end and period of it.

Whence resultes this most profitable and useful Observation.

The Second Doctrine.

That the Saints of God being true Believers, do not only live by Faith, but also die in, by, with, and according to Faith.

So did all those holy Patriarchs that are mentioned by the holy Apostle, in the beginning of this Chapter; and so did the rest whom he reckoneth up in the middle and ending of it; as you may note, *ve se* 21, 22, 31, 39. So did *Stephen* the Proto-Martyr, uttering, when he was dying, with much confidence these very words, *Lord Jesus receive my Spirit:* Mark; first he calleth Christ *Lord*, implying him to be his Redeemer, and Owner, that bought him.

Secondly, He commendeth into his hands his ſpirit, being perſwaded that he was able to keep it, and to reſtore it. So * *Babylas* of *Antioch*, the Martyr; for he ſaid when he was dying, *Return, O my Soul, unto thy reſt, becauſe the Lord hath bleſſed thee; becauſe thou haſt delivered my ſoul from death, mine eyes from tears, my feet from falling, I ſhall walk before the Lord in the Land of the living.*

* *Such Examples are ſuperadded for Illuſtration.*

So † *Peter Martyr*, for he ſaid, *My Body is weak, but my mind is well. There is no Salvation but only by Chriſt, who was given of the Father to be a Redeemer of mankind; this is my Faith in which I die.*

† Dr. *Hill in his direct. to dye well.* p. 179.

So

So bleſſed * *Bolton*, who when he was dying, ſaid to his hearers, *I feel nothing in my ſoul but Chriſt, with whom I heartily deſire to be.*

* *Bagſhaw in the life and death of* Mr. *Bolton* p. 34.

So *Pareus* (as the Preacher relates it in his Funeral-Sermon, which I heard my ſelf) wrote to the ſame effect, when his ſpeech was gone; *This Catarrh hath taken away the uſe of my ſpeech, but he ſhall never rob me of my Faith in Chriſt.*

The firſt Reaſon.

And it cannot be otherwiſe. For,

1. Their Faith can never fail them, *Luke* 21.32. being like muſtard-ſeed indeed, *Luke* 17.6. which being

ing once † sowen in a garden, can hardly ever be rooted out again; so that needs it must shew it self in death as well as life.

*Hemin. l. 3. c. 24

The second Reason.

2. In death the Saints of God had most need of the use of their Faith; by reason of,

First, Satan; who then will be sure to sift them as he sifted *Peter*, *Luke* 22. 31. and to bend all his forces against them, to make them either presume or despair.

Secondly, Carnal Reason; which then will most of all discourage them, suggesting such reasonings as these;

Who

* Who art thou, or how great is that Glory, and by which works thinkest thou to obtain it?

* *Bernard Serm de Parm. 7 miserecord.*

Thirdly, Their own self-accusing Consciences; who then above all times, will most accuse them, *Rom.* 2.15. being stirred up by Satan; who is called the *Accuser of the Brethren*, Rev.12.10.

So that they cannot but then especially exercise their Faith: even as Souldiers in assaults, and sharpest conflicts, and battles, when they must either conquer, or die, will then use their chiefest weapon most of all, and so even die fighting, if they must needs die: like † *Epaminondas*, who so ended his

† *Plutarchus.*

dayes in a fight. I say, the Saints cannot but so in like manner, use their Faith, as their principal weapon, then most of all, and so consequently die in, with, by, and according to Faith.

APPLICATION.

For *Application*, I'll now deduce hence three *Inferences*.

1. The Excellency of Saving-Faith.

2. The Nullity of many mens pretended Faith.

3. The Duty of all that will be counted godly, and to be truly ennobled with Saving-Faith.

Of these in order.

The

The first Inference.

1. Great then is the Excellency of *Saving-Faith*, which holdeth out in death it self, when Strength, Physick, Friends, and all things else faile us. *Saul and Jonathan*, (said *David* after their death) *were lovely and pleasant in their lives, and in their Death they were not divided*, 2 *Sam.* 1. 23.

The same may be said of all the Godly, and their Faith, after their departure, that they were lovely and sweet companions *in their lives*, and that in their *very death* they were not divided; for, *These all dyed in the Faith*, saith the Apostle of the Godly; that is (as I shewed in my former Exposition

position) *with Faith*, having Faith for their companion in their death and expiration.

And therefore what do we talk of Silver, Gold, and earthly Jewels, that they are excellent and precious things? here is a Jewel indeed, a most excellent and precious thing, without all comparison, even *Saving-Faith*, which in death it self stands by us, and tells us in a manner, that whilst we breath, it will never leave us nor forsake us; yea, abideth with us, (in some sort) as * some say, even after

* *Est etiam fides rerum, quando non verbis sed rebus ipsis praesentibus creditur, quod erit cum per speciem manifestam se contemplandam praebebit Dei sapientia.* Aug. 2. quæst. Evangel. cap. 39.

Est enim duplex fides; 1. *Verborum in hac vita.* 2. *Rerum in futura.* Vid. Lombard. l. 3. dist. 24. Amesi. Medulla Theol. lib. 2. c. 6.

after death, which is more; whereas neither Silver, nor Gold, nor Gemmes, nor any other earthly thing can then ſtead us, when the laſt breath leaves us, & the pangs of death are upon us: O Faith, Faith, how admirable and amiable art thou therefore, and muſt needs be in the eyes of him that hath thee! for if heaps of Silver, and Gold, and Pearls, which in death we muſt leave behind us, be ſo precious, as uſually they are in the eſtimation of thoſe that poſſeſs them, thou muſt needs be, or ſhouldſt be infinitely more precious in the judgment of him who ſo hath thee, as that in death it ſelf he cannot loſe thee!

O that my ſoul were but condignly

dignly affected with thy transcendent Excellency, that so I might accordingly set that value and price upon thee, as befits thy most rare and admirable Eminency!

And O that you also, my Beloved, were but thorowly convinced of this stupendious Excellency of *Saving-Faith!* For then there is no question but you would labour more after so rare a Jewel as Faith is, if you did want it, and make more account and use of it then you do, if you have it.

The Lord open your eyes, that you may see the Orient Splendor, and matchless worth of this rarest Pearl, which in death it self will not depart from ye.

The

The Second Inference.

2. This sheweth the Nullity of many mens pretended Faith; for who will believe it, that they have or ever had true *Saving-Faith*, who before they come to die, live so loosely, as that *Heathens* and *Turks* themselves, who are professed Infidels, cannot well live more licensiously!

Of this sort are they that,

1. Hate and despise so the Power of Religion in all those that are most happily ennobled with it, 2 *Tim.*3.12.

2. Live so prophanely themselves, as that *Esau* himself in his Prophaness, could not out-strip them,

them, *Heb.* 12, 16. caring neither for God, nor Church, nor Teacher, nor Prayer, nor Bible, nor Sabbath, nor any other part of God's most holy Worship.

3. Tear so the sacred Name of God with their bloody Oaths.

In a word, those that are so disobedient to Parents, Husbands, Masters, and so angry, fierce and passionate in their speeches, so unfaithful, unjust and deceitful in their dealings, so mendacious and false in their communications, so envious, covetous and ambitious in their hearts, and so lascivious, filthy and wanton in their lives; these, even all these (questionless) neither have now, nor ever had yet that true and *Saving-Faith*, in which, by which, with which

which, and according to which, the Godly, who only are true Believers, both live and die; for they rather live in their ſins in general, and by their cozening, cheating, uſurious lending, and lying in ſpecial, and according to their envious, luſtful, covetous, ambitious, prophane and atheiſtical hearts deſire, than in, by, with, and according to *Saving-Faith*; and as they live, ſo they will die (unleſs God grant them Faith and Repentance before) in, with, and according to their ſins. (*Nam qualis vita, finiſita*; For as men live, ſo they die, uſually.)

My meaning is,

1. As here they have no Faith, ſo in death they ſhall have no Comfort, nor Joy, nor Peace, *Iſa.* 48. 22.

2. And

2. And as here they could not live without scoffing, deriding, swearing, cursing, cozening, lying, contending, whoring, and prophaning of God's Sacred Name, Word and Sacraments; so after their death they shall not be able to live without suffering the Vengeance of Eternal Fire, for their boldness in sinning, *Rom.* 2.8,9.

3. And as here they did even exceed in their drink, pride, malice, envy, wrath, strife, contention, lust, avarice, atheism, authotheism, polytheism and epicurism; so God will exceed in punishing, adjudging and condemning them to so much greater torments than others, as they have been greater and more heinous offenders than others;

other; *for God will render unto every man according to his deeds*, Rom. 2. 6. Mark; *According*; that is, proportionably. Hence (*b*) *Bonaventure*, because that infernal Fire burneth not, but according to the disposition of sin, and of that guilt and spot which preceding the improbity of lust, hath contracted: and because that is not equal in all, therefore it is that some are more burnt than others in the same. This will be the catastrophe, end, and period of all such as do not, or will not live and die according to Faith, but according to their sintul desires: He that suffreth least in that Infernal Lake, suffers more pain than all they together; who either were troubled with the Stone, Gout, Cholick, Strangu-

(*b*) *Bonaventura Brevil.* p. 7. c. 7.

Strangury, or else were racked, skinned, boiled in Oyl, rosted upon a Spit or Gridiron, burnt, starved, or buried alive: (c) all these things which men here suffer, are but a meer play, sport, a laughing-matter, being compared with those unutterable, unexpressable, and unconceivable Tortures, which by any damned wrecth are to be indured in that horrid Dungeon, called *Hell,* to all eternity.

(c) *Hæc omnia quæ hic patimur merum Insus ac risus sunt ficum illis supplicis in contentionem veniant.* Chrys. ad pop. Ant. hom. 49.

And therefore conceive proportionably, how grievous, and how insufferable will be the burning of some among us, who having outmatched others in sinning, shal suffer to the very uttermost the vengeance of

of that mercileſs Fire, without eaſe or end. O my Brethren, how can you ſit here ſo quietly under your Miniſtry, you that are guilty of ſuch ſins, as convince you to be both void of Saving-Faith, and alſo to be the perſons that ſhall endure thoſe unſpeakable Tortures, and burn in thoſe mercileſs Flames, which will torment you for ever and ever, ſo as that you ſhall have no reſt, or eaſe neither day nor night?

The third Inference.

3. If godly men, being Believers, do not only live by Faith, but alſo die in, with, by, and according to Faith, then it behooveth us to die *ſo* too, whenſoever we ſhall be called to that ſtate, if we count our ſelves

to be of the number of the Godly, and will be certain of it.

To help those which heartily desire to be informed herein, I'll in the next place set down such Principles as are most necessary to the right happy attaining to such a blessed Death.

Four Principles.

1. (*d*) They that will die so, must first live so, as that they may die *so.*

2. (*d*) They must make comfortable provision for death.

3. They must be sure that they have Faith.

4. They

(*d*) *These two Principles, the first and second, make mightily and mainly for that Preparation which is to be made against the day of Death.*

4. They must use their Faith according to that condition in which then they are. Of these methodically.

For the first.

1. *They must live so*; that is,

1. As *Abraham* (who dyed in the Faith) left his own Countrey, and died (*e*) Civilly before he died Corporally, *vers.* 8. So must they leave their native soil, which is the Countrey of sin, and die to sin; mortifying the Body of sin, before Death approaching dissolves the body of earth, *Col.* 3. 5.

(*e*) *Mors Civilis nihil aliud est quam exilium civis.* Dr. Vulteius Jurispr. l. 1. c. 24.

I am not ignorant of the extream difficulty of this heavy Task, unto which I perswade the Godly; and

therefore I'll labour to facilitate it as much as I may, affording a few Subsidies; which I desire God to bless unto you.

The first Subsidy.

1. Set Faith on work, that mighty Conquerour, and then the conquest will be very facile and easie; for, *This is our victory that overcometh the World, even our Faith,* 1 John 5. 4.

Quest.

How shall I overcome sin by Faith?

Answ.

Believe verily that sin shall not over-

over-power thee, though it trouble thee; Becauſe,

1. God hath promiſed thee that it ſhall not have dominion over thee, *Rom.*6.12.

2. Chriſt himſelf hath died for thee, that ſin might not live, but die in thee, *Tit.*2.14.

2. Unſheath againſt ſin (when it aſſaults thee) the Sword of the Spirit, *which is the Word of God*: as Chriſt himſelf did, *Mat.*4.

3. Diſcharge the great Ordnance of Prayer againſt it: as *Paul* did, 2 *Cor.*12.8.

4. Famiſh it by detaining and withholding all ſuch occaſions from it, as uſually feed it: like *Joſeph*, *Gen.*39.10.

5. Over-awe it and affright it continually with the greſly remembrance

of Death; for then, as all the men of Israel fled when they saw *Goliah*, that huge lump of flesh, with his deadly weapons about him, 1 *Sam.* 17.24. so all your sins will flee, as not daring to shew themselves in the presence of death, who with his deadly arrowes, may shoot you, and cut off the silver Cords of your precious and dear Life, in the very act of sin. So as that you may do well to reason thus with your selves when sin doth entice you; would I do so if I were now to die? No, no; and therefore why should I yeeld to such an evil, in the which it may please God to cut me off by death, so as that I shall not be able to say so much as *God be merciful unto me a sinner.* See *Eccles.* 7.33.

6. As-

6. Assure your selves that nothing will plague you more when you come to die, than such sins as did not die before you; for Satan will then be sure to muster them up before your face, when he cometh up with you to have his last bout with you, being indeed the craftiest and subtilest Adversary you have, *Rev.* 11.12. Brethren, what I tell you now of this Adversary, before you come to die, the Dying have found by experience, and confessed it as an infallible truth. *O God*, said the Earl of *Essex*, at the point of death, *and Judge of all men, thou hast let me know by warrant out of thy Word, that Satan is then most busie, when our end is neareſt.*

Moriantur ergo ante te vitia tua, Let thy sins die therefore before thee,

that when thou art dying, they may not so torment thee.

7. Mortifie your sins by degrees one after another, for then your conquest will be far more easie than if you should set upon all at once. *Nam virtus unita fortior;* For united Forces are ever stronger. If you take a bundle of Arrowes, you cannot easily break them, but take one by one, and you shall burst them quickly. It is proportionably so with your sins, which are like Arrowes piercing the very soul, 1 *Tim.* 6.9, 10. and therefore take one, and one, and break them by degrees, and then it will be an easie matter for you to burst the necks of all your sins in time; that is, as you are tempted now to one, then to another; being bent nevertheless

theleſs againſt all in the purpoſe of your hearts.

8. You muſt make this account, that you can never attain to a well-grounded and comfortable aſſurance of everlaſting Bliſs to be enjoyed after death, unleſs you may ſee the death of your ſins in a competent ſort before you; no, no; for he that will live when he dyeth, muſt die while he liveth; die, I mean, to ſin, and to the world, *Gal.* 6. 14. and therefore what certainty can you have of ſuch a life, if you be not ſure of a ſuch death?

9. On the contrary; perſwade your ſelves, that dying after the death of your ſins, you may be ſure you ſhall die as Conquerours; nay, ſhall live moſt certainly, and be new born, rather

rather than forlorn; Like valiant *Epaminondas*, who dying after the conquest and slaughter of his enemies, said to his victorious Souldiers, (a) Now Epaminondas *is born, because he dieth after this manner.*

(a) *Nunc* Epaminonda *vascitur, quia sic moritur.* Valer. Max.

Die, die therefore, before you die, that you may be sure you shall not die, but live when you die: which the Lord in mercy grant unto you.

2. As the Patriarchs, *Heb.* 11.4,8. so must you correspond with the Will of God in all good things.

Particularly.

1. As *Abel* offered, and offered a more acceptable Sacrifice than *Cain*, *Heb.*

*Heb.*11.4. so must you offer, and offer more acceptable Sacrifices and Services to God, than others; that is, you must pray, fast, sing, read, hear, visit, speak and give, &c. in a better manner than common, prophane and civil men, and hypocrites, which you must transcend.

2. As *Abraham* being commanded to go into a strange Countrey, went he knew not whither; so must you go even about those many strange duties unto which God leads us; as he sent him to a strange place: As for instance.

1. *The Duty of Reconciliation, Mat.* 5.25.

2. *The Duty of not resisting Evil,* ver.26.

3. *The*

3. *The Duty of suffering evil men with patience*, ver. 39.

4. *The Duty of loving our Enemies*, ver. 44.

5. *The Duty of labouring after that Perfection which is in God himself*, ver. 48.

6. *The Duty of not carking and caring so much for the things of this life*, Mat. 6. 25.

7. *The Duty of entering into the narrow Way which leads to Life*, Mat. 7. 13. With none of these we may dispence, but we must put our selves upon them all, being called thereunto by that great God and Saviour, who can command all.

3. As *Abraham*, being in a strange Countrey, dealt justly, paying for what he bought, and purchased most ex-

exactly (For the ſacred Story relates, that he weighed his Silver to *Ephron* for a burying-place, that it might not want any thing, *Gen.*23. 16.) ſo muſt you, 1 *Theſ.*4.6.

As he inſtructed his houſhold in the fear of God, *Gen.* 18.19. ſo muſt you, *Epheſ.*6.4.

5. As he was liberal, expreſſing ſo much by his ready and chearful entertaining of ſtrangers (for he ſate in his Tent door at noon, which was dinner time, looking out for ſtrangers; whereas ſome will rather hide themſelves from ſtrangers, *Gen.* 18,1.) ſo muſt you, *Heb.*13.1,2,16.

6. As *Iſaac* was wont to exſpatiate, and to walk out into the field to meditate, *Gen.* 24. 63. ſo let us in like manner duly and dayly, either at home

home or abroad, *John* 1. 8. 1 *Tim.* 4.15.

More particularly let us meditate, on these four last things.

1. *Death.*
2. *Judgment.*
3. *Heaven.*
4. *Hell.*

7. As those antient Believers, who dyed in the Faith, did what they did *in* Faith, and *by* Faith, *Heb.*11.4,8, &c. so do you; *for whatsoever is not done in Faith, is sin, Rom.*14.23.

Quest.

If you ask me, *How must we do things in Faith?*

Answ.

Answ. Believing,

1. That God will assist you, as he hath promised you, *Ezek.* 36. 27.

2. That he will accept of your good Deeds in and for Christ, in whom he is well pleased, *Matth.* 17. 5.

3. That he will graciously reward you, *Heb.* 11. 6.

Of these three Acts of Faith, together with your good Works, make a Confection, like that of, 1st. *Stacte*, 2ly. *Onicha*, 3ly. *Galbanum*, and 4ly. pure *Frankinsence*, which after the art of the Apothecary was to be made in the time of the Levitical Law, *Exod.* 30. 34, 35. that it may yield a sweet savour unto the Lord, who takes

takes delight in Faith, which must be the chief ingredient in so sweet a composition.

The Second Principle.

You must make comfortable provision for the day of Death, like Marriners, who against a long and troublesom Voyage, provide sundry strong and Cordial Waters which may strengthen them when they navigate over the great Ocean, and meet with grievous Storms and Tempests.

Quest.

If you demand what I mean by this *Comfortable Provision?*

Answ.

Answ.

Such seasonable and suitable Sentences as shall be able to support your fainting Hearts in that last and forest conflict, as *Hos.* 13. 14. *Luke* 12. 32. & 23. 43. *Rom.* 14. 7, 8. 1 *Cor.* 15. 41, 42, 43. 2 *Cor.* 5. 1, 2. 2 *Tim.* 4. 7, 8. *Rev.* 14. 13. *Rev.* 21. 2, 3, 4, 5, 7, 8.

These precious Cordials, being well digested, will make us even long *for* Death, and cause us to be chearful *in* Death; Like a Kings Son, who being sent for to come home from a far, cold and barren Countrey, into which he was formerly banished, to take possession of a most rich, most spacious, and most flourishing

Kingdom left him by his Father, cannot but take his journey, and go on in his way with much rejoycing.

For so we are but sent for, when we must die, to come away from the barren and uncomfortable soil of this world, to be enstated in the most Glorious and Capacious Kingdom of Heaven.

And therefore imprint them all in your memories, that so those everlasting Spirits of yours, breathed into your bodies by the All-powerful God, I mean your Souls, may feed *on* them, and fill themselves *with* them, and be revived by them; & so consequently with such Honey-sweet-Cordials strengthening them, may go hence

hence, when the time of their departure is come, to God your Heavenly Father, as *Sampson* to his Father, with Honey in his mouth; for he came eating, *Judg.* 14. 9.

The third Principle.

You must make it sure, that you have faith by an infallible Tryal (2 *Cor.* 13. 5.) trying your selves often by these three never-deceiving Signs.

1. A thorow Humiliation, *Acts* 2. 37.

2. A thorow Purgation from sin, even every known sin, so as that none reigns or rules in the heart, *Acts* 15. 9.

3. A thorow Sanctification, *Acts* 26. 18. manifesting it self by a constant and earnest endeavour to walk in all God's Holy Commandments in general, *Luke* 1. 6. and by love unfained in special, I mean that singular Love which the true Believer bears to God in Christ above all, seeking his Glory in all things, and more then all things; and to the Children *of* God, *for* God, *Gal.* 6. 5. 1 *John* 3. 14. Of which love St. * *Austin* saith truly, *That a man knoweth more the love with which he loveth, then his Brother whom he loves.*

* Aug. *de Trin. l.* 8. *c.* 7.

The

The Fourth Principle.

You are to make uſe of your Faith, when death approacheth, as the ſtate of a dying Believer requireth it; obſerving theſe enſuing Rules.

The Firſt Rule.

A dying Believer muſt ſet his Houſe in order, *Iſa.* 38. and if he be free and of ability, and have not done ſo before, make his laſt Will and Teſtament, according to Faith, believing verily that God will be a Father to his Children (if he be a Father) and a Husband to his Wife (if a Husband) and that he will bleſs that

well-gotten Estate which he leaveth to his God-fearing Posterity, whether it be much or little, so as that they shall find content in it, and so far forth as his blessing of it shall make for their good.

The Second Rule.

He must according to Faith possess his Soul in * Patience, eying by Faith such places as these, *Isa.* 26. 3. *Rom.* 8. 18. 2 *Cor.* 4. 17. The consideration whereof caused an ancient * Doctor to say most aptly, When thou dost consider what thou art to receive

* *Cum enim & Deus sit qui nos castigat & is misericordiæ suæ non obliviscatur, cur ita nos conficimur mœrore? cur solvimur in ejulatu? Cur murmuramus & fremimus?* Doctor *Daniel Tisianus in Lament.* 4. 39.

* *Aug. in Psal.* 36. *Conc.* 2.

receive, all the things that thou ſuffereſt here, imagine the moſt bitter pains & pangs which thou muſt undergoe in thy laſt and ſoreſt ſickneſs, will be vile unto thee, neither wilt thou eſteem them worthy for which thou ſhouldſt receive it: Thou wilt wonder that ſo much is given for ſo ſmall a labour. For indeed Brethren, for everlaſting reſt, everlaſting labour ſhould be undergone; being to receive everlaſting felicity, thou oughteſt to ſuſtain everlaſting ſufferings: but if thou ſhouldeſt undergoe everlaſting labour, when ſhouldſt thou come to everlaſting felicity? So it cometh to paſs, that thy tribulation muſt needs be Temporal, that it being finiſhed,

thou mayeſt come to infinite felicity. But yet Brethren, there might have been long tribulation for eternal Felicity. That for example; becauſe our felicity ſhall have no end, our miſery and our tribulations (add ſickneſs in ſpecial) ſhould be of long continuance; for admit they ſhould continue a thouſand years, weigh a thouſand years with eternity! Why doſt thou weigh that which is finite, be it never ſo great, with that which is infinite? Ten thouſand years, ten hundred thouſand, if we ſhould ſay, and a thouſand thouſand, which have an end, cannot be compared with Eternity.

So

So *Macarius* the *Eygptian Anchorete*, Touching the Gift which Christians shall inherit, this a man may rightly say, that if any one from the time *Adam* was created unto the very end of the world, did fight against Satan, and undergo afflictions (add, or should be so long visited with the most grievous sickness) he should do (or suffer) no great matter in respect of the Glory that he shall inherit; *for he shall reign with Christ without end.*

Πρὸς τὸ δῦμα τῶν ὁ μέλλουσι κληρονομεῖν τοῦτο ἄντις ὑρθῶς εἴποι, εἰ ἕκαστος ἀφ' οὗ ἐκτίσθη ὁ Ἀδὰμ ἕως τῆς συντελείας τοῦ κόσμου ἐπολέμει πρὸς τὸν Σαταναῖ καὶ ὑπέμεινε τὰς θλίψεις, οὐδὲν μέγα ἐποίει πρὸς τὴν δόξαν ἣν μέλλει κληρονομεῖν συμβαλεύσει γὰρ εἰς τοὺς ἀπεράντους αἰῶνας μετὰ Χριστοῦ.
Macar. Hom. 15.

3. Let him give good instructions to the Survivers according to Faith; like *Jacob*, Gen. 49. 2, 3, 4, &c. and like

like (e) St. *Auſtin*, who being near his end, ſaid, *Nature compelleth me to be diſſolved; I according to the Scripture phraſe, am to go the way of my fore-Fathers: Now Chriſt inviteth me; now I deſire to ſee celeſtial Sights.* O keep you the Faith, think you alſo that ye are mortal men. Let this be your care to keep the Commandments of God, if you regard me, or keep any remembrance of me, your Father, think of theſe things, ſavour theſe things, do theſe things.

(e) Dr. *Hill in his Directions to die well*, p. 129.

4. Let him take his fill and farewel of Repentance, viewing, confeſſing and lamenting his ſins as much as he can according *to* Faith; and *in* Faith; that is, believing verily, that he ſhall ſee them

them no more again for ever; even as the Children of *Israel* saw the *Egyptians* (of whom they were so much afraid) no more again for ever, *Exod.* 14. 13.

5. When he is brought to the very confines of that King of fear, so as that now forthwith he must yield up his Ghost, then let him even sleep up in Faith, and die in the Lord according to Faith, *Rev.* 14. 13.

I'll explicate my meaning herein by these few Directions.

1. Let him now eye the Promises, formerly gathered for the same purpose; like those antient Believers, *Heb.* 11. 13.

2. Let him labour to be perswaded of them, as they were. *Ibidem,*

3. Let

3. Let him even imbrace the Lord Christ in the arms of his faith, as old *Simeon* imbraced him in the armes of his body, *believing verily*,

1. That he died for him in particular, that he might not die the death which is eternal, *Gal.*2.20.

2. That he purchased Heaven for him in particular, as the Author of his Salvation, *Heb.* 5. 9. like sweet (*b*) St. *Bernard*, who when he seemed to stand before God's dreadful Tribunal in a grievous sickness, told Satan, accusing him, That he for his part, was not worthy indeed of everlasting Life, but that his Lord and Saviour, Christ, having a twofold right to it, by inheritance, and by vertue of his passion, was contented with the one, and

(*b*) *Guillermus de vita St. Bernard.* l. 1. c. 12.

and did impart unto him the other. So let him perſwade himſelf in like manner, and anſwer the ſame Accuſer of the Brethren in the ſame words, if he trouble him, as at ſuch a time he is wont to do, with his accuſations to drive him to deſperation.

3. Let him pray in Faith to the Lord, ſaying either with *Stephen*, the Proto-Martyr, *Lord Jeſus receive my ſpirit*, *Acts* 7.59. or with Chriſt himſelf, *Father into thy hands I commend my Spirit*, *Luke* 23.46. and if God ſeem to be angry at that time, then let him interpoſe the Death of his Son between his Wrath and his own ſoul in his laſt prayers, ſaying, (c) *I enterpoſe the Death of our Lord Jeſus Chriſt, betwixt*

(c) *Hoſius in Confeſſ. petrocovienſ. c.* 13.

twixt me and thine anger; no otherwise do I contend with thee. And if he say to him, *Thou art a sinner*; let him answer, *Lord, I put the Death of the Lord Jesus Christ, betwixt thee and my sins.* If he say, *Thou hast deserved Damnation*; say, *I set the Death of our Lord Jesus Christ betwixt me and my bad merits, and I offer his Merits instead of the merits which I ought to have, but yet have not.*

Thus I instruct the dying Christian to pray, as men were taught many hundred years agone; and therefore I beseech you, that you will lay up these sayings in your hearts; as *Mary*, the thrice blessed Virgin, the Shepherds words, *Luke* 2. 19. that so you may be able, with much readiness, to prompt them, and to make use of them, according *to* Faith, and

in

in Faith, to your unutterable and endless Comfort; which the Lord of Life in mercy grant unto you.

Let me add a few *Incentives*, and then I have done.

So doing (as hath been shewed in all these Rules and Directions) you shall purchase to your selves,

1. *Much Boldness.*
2. *Much Quietness.*
3. *Much Chearfulness.*

I. *Much Boldness.*

There is a twofold Boldness;

1. *A Well-grounded.*
2. *A Groundless.*

The

The one is good, the other is bad.

1. The good and *Well-grounded*, I mean, which proceedeth,

1. From Righteousnes, and an holy walking with God, which maketh a man as bold as a Lyon, Prov. 28. 1. For as the * Lyon, being pursued by the Hunter, doth not hide, but rather shew himself, and counteth it a great shame to flee; yea, * looketh the Hunter in the very face, and is not affrighted or daunted, but rather encouraged. So, careful holy Walkers, do not flie, or shrink, or fear, or hide their faces, but shew themselves most when death is neareſt, and are bold

* *Hemin.* l. 1. c. 105.

* *Isidore, Etymol.* l. 6.

bold even to look him in the face; as we may note in the three Children, when they were threatned with death, yea, with a most grievous and extraordinary Death, *Dan.* 3. 18. and in divers holy Martyrs: I'll instance but in one; * *O that I might but once enjoy those Beasts,* said Ignatius, *which are prepared for me, and which I wish may quickly consume me, and not being terrified, abstain from me as they did from others; and if they will not touch me, I'll impel and urge them. Forgive me. I know what is expedient for me; let the Fire, the Cross, the constancy of Beasts, Abscision, Separation, confraction of all my Members, and a dissolution of my whole body, and all Satans whips come to*

* *Ignatius Epist. ad Pim. de Smyrna per Ephes.*

me, that I may win Christ. Thus he.

2. From a holy Confidenc in God upon former experiences; for such as be so careful to walk so holily (as hath been formerly shewed) cannot but find much sweetness in God, and receive many tokens of love and favour from God, *Psal.* 31.19, 20. so that needs they must be very confident in their lives, & bold at last in their death. The *Hebricians* call therefore Boldness, *Betac*, Confidence, because it proceedeth from it: and the (*b*) Schools define it by *Confidence.*

(*b*) *Aquin.* 2. *Sent. dist.* 26. q. 1. a. 3.

11. *Much Quietness*; For,

1. There can be no such discord, as

as is, and must be in careless providers for Death, between,

1. The Law of God, and their own Consciences, because they strive to the utmost to agree with it, that it may not prove in the end their greatest adversary. So *Austin* understands our Saviours speech, *Mat.*5. 25.

2. Hope and Reason; for Reason it self cannot but reason for them upon such grounds drawn from holy Writ, as cannot be denied. For instance; that one pregnant passage 2 *Pet.* 1. 10, 11. cannot but afford such a Premise, as must needs infer for them a most firm Conclusion, that entrance shall be ministred unto them (upon their diligence in making their Calling and Election sure by an Holy Walking) into the ever-

lasting Kingdom of our Lord and Saviour, Christ.

3. God himself, and them: for, *In every Nation, he that feareth him, and worketh* Righteousness, *is accepted with him*, Acts 10. 35. and as without Faith its impossible to please God, *Heb.* 11. 6. so *with* and *by* Faith a man cannot but please God, and so be at peace with God, *Rom.* 5. 1.

2. They that shall follow these Rules, shall fix their minds upon the Lord's never-failing Promises, according to one of the said Rules; and therefore they must needs be very quiet, stayed and firm, for the Promises are most firm, even *Yea* and *Amen* in Christ, 2 Cor. 1. 20. and therefore they that stay themselves in them, must needs be so too; even as he that buildeth upon a Rock

buildeth

builded firmly, and as he that ſtandeth upon a Rock ſtands firmly: Hence, when an holy Man was asked how he could paſs his laſt ſickneſs ſo without any trouble? he anſwered, *That he did ever eye that excellent promiſe, in* Eſa. 26. 3. *Thou wilt keep him in perfect peace whoſe mind is ſtayed on thee, becauſe he truſteth in thee.*

True it is, that ſome holy Walkers and eminent Believers, as Mr. *Glover*, Mr. *Peacock*, and others, have been much troubled for all this in their latter end, which may ſeem to croſs what I have ſaid, but their trouble was not perpetual.

For firſt, They had comfort at laſt.

2. Was rather a kind of peace, then a war; for their trouble was a war with Satan. Now our war

with Satan, as *Tertullian* saith truly, *Is our peace, because it brings peace at last.*

3. Was extraordinary, whereas ordinarily an holy walking and confidence, brings quietness; and so I desire to be understood.

I close up therefore the prosecution of this second Incentive with a Speech, like unto that which an *Hebrew* Interpreter made to King *Ptolomy*, asking him, *How he might be at rest when he Dreamed?* 'Let Piety 'be the scope of all thy sayings and 'doings; for by applying all thy 'Discourses and Works to excellent 'things, whether thou sleepest or 'wakest, thou shalt have quiet rest 'in regard of thy self. Thus he. And as he said to him, so say I unto

to you; would ye die and ſleep up quietly? then do as he adviſed him, and put your truſt in the Lord with-all, and it will be ſo.

3. Much chearfulneſs (which is a higher degree of comfort, being Poſitive; whereas quietneſs is Negative comfort) For,

1. There is not ſuch cauſe and matter of diſcomfort and ſadneſs in ſuch as do ſo carefully provide for death, and labour to die in and according to Faith, as in other looſe and careleſs perſons, who

1. Quench } the Spirit that ſhould
2. Grieve } comfort them.

Whereas careful providers for death rather,

1. Blow up the good motions and workings of the Spirit, as much as in them lyeth, by their careful and holy walking, and applying of the Lord's Promises; so that needs they must feel more joy and comfort then others that do not so, even as one that bloweth up Coals doth feel more heat then he which suffers them to go out.

2. Please the Spirit of God, and cherish his motions by their conformity to his Nature, in that they labour to be as Spiritual as possible they may, and so consequently to partake of his Nature; so as that the

the Spirit, being pleased and cherished, cannot but please and cherish them again, as they please and cherish him; for if we that usually are very unkind and ungrateful, yet cannot but be kind to those that be kind to us, and make much of them as they make much of us; how much more will that most kind and holy Spirit of God chear up those that cherish him, and make much of them as they make much of him? See *Acts* 9. 31. how therefore they that *walked in the fear of the* Lord, are also said to *walk in the* Comforts *of the holy Ghost.*

2. Such are most fit for comfort and joy. For,

1. The muchness of Grace which is *in* them, and procedeth *from* them, cannot but be evidently seen and ob-

ſerved by them, and cauſe them to joy in it, and to be even exceeding glad for it, like a man that hath and finds a treaſure that was hid in his field, ſee *Mat.* 13. 44. Now the finding of ſuch a Treaſure will chear up the heart.

2. The enlargment of their holy deſires and endeavours cannot but procure joy, which is an * enlargement of the Heart, *Pſal.* 119. 32. and is given to holy and careful walkers, as a gracious remuneration from God, *Pſal.* 97. 11.

* *Lætitia quaſi latitia.*

3. Holy walkers and careful providers, for death cannot but attain to a moſt happy conſecution of that good which they deſire, even the enjoying of Chriſt by Faith, & a cognition or knowledge

ledge of the same consecution, which is * required unto delectation, as well as the consecution it self, so that they cannot but rejoyce more or less, sooner or later, with that joy which is called, *Unspeakable, and full of Glory*, 1 Pet. 1. 7, 8. or at least with a lesser degree of joy, if God, for causes best known to himself, be pleased to suspend and to deny that higher degree of rejoycing.

* *Delectatio requirit consecutionem boni convenientis et consecutionis cognitionem.* Tho. Aquin. 1. 2. q. 32. a. 1.

4. They are in a manner in Heaven already, and Heaven is in them, in that they mind nothing almost but Heaven, as I shewed that men ought so to do, so as that they cannot but joy in that

that which is so full of joy (enjoying the very same objective Happiness with the Saints in Heaven, though not the same subjective Happiness, as not being yet capable of it) for if he that is but in a Goldsmiths shop, cannot but receive some splendor from the Gold that is in it, how much more shall they that mind nothing but Heaven, and so have their conversation in Heaven, partake also more or less of that Joy & Blessedness which is in Heaven, and which the true Believer seeth, as it were, and beholds by his Faith; and seeing, admireth; and admiring, in a manner, possesseth; for, *by Hope we are saved already*, saith the Apostle, *Rom.* 8.24. * *Aristotle* saith expressly, That Admiration is the cause of Joy and Delectation,

* *Arist. 2. Rhetor. 11.*

ctation, becauſe it maketh us hope, that we ſhall acquire ſomething which is delectable and joyful. And therefore conceive ye what Joy the viſion & taking poſſeſſion of Heaven it ſelf, which is ſo rare and ſo full of admiration, muſt needs cauſe in a truly ſerious & ſavingly believing mind.

For your greater delight and encouragement, I'll here ſet down ſome of thoſe triumphant paſſages which ſome careful Providers for Death have uttered to this purpoſe, a little before they were by Death unmanned. *I feel a light*, ſaid, * *Juſtus Jusbery*, one of Chriſt's bleſſed Martyrs, *which refreſhes me with joy, far above that which I am able to expreſs, deſiring nothing more now then to be diſſolved, and to be with Chriſt.*

* *Fox.*

So *Adolphus Clarebachius*, Martyr, at his

his death; I *believe there is not a merrier heart in the world at this instant than mine. And for my part,* said Mr. *Deering, as concerning death, I feel such joy of spirit, that if I should have the sentence of life on the one side, and the sentence of death on the other side, I had rather chuse a thousand times (seeing God hath appointed the separation) the sentence of death, than the sentence of life.*

So Mr. *John Holland*, a fruitful Minister of God's Word, having the day before he dyed, continued his Meditation and Exposition upon *Rom.* 8. for the space of two hours, or more, said on a sudden, O stay your reading; what Brightness is this that I see; have ye lighted any Candles? No, said one, it is the Shunshine: Sunshine, said he? No, it is my Saviours Shine; Now farewel world, welcome

welcome Heaven; the Day-Star from on high hath visited my heart: O speak it when I am gone, and preach it at my Funeral (for he spake to a Minister,(c) who relates it) God deals familiarly with men: I feel his Mercy, I see his Majesty, whether in the body, or out of the body I cannot tell, God he knows, but I see things unutterable; O what a happy change shall I make? from night to day, from darkness to light, from death to life, from sorrow to solace.

(c) Mr. *Leigh in his Sermon, intitled,* The Souls Solace against Sorrow, p. 17.

Thus joyful holy Walkers, and true Believers have been at their departure; and therefore be ye perswaded to trace their steps, and to follow as ye ought, those most needful Directions and Rules which were formerly

formerly delivered, that so living and so dying, *by*, *with*, and *according* to Faith, you may also be mounted, as the said Believers were, upon the wings of Joy, and feed as they did, on those ravishing and transcendent Comforts which God, like Manna, is wont to rain down upon his holy Walkers in this men-devouring Wilderness, the World I mean, from which God in mercy bring us all, in the end of our dayes, to a World of Joy and Glory which shall never have an end. *Amen.*

Soli Deo Gloria.

FINIS.